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THE
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PRESBYTERIAN AND THEOLOGICAL
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ART I.—MORAL PHILOSOPHY IN GREAT BRITAIN IN RELATION
TO THEOLOGY.

BY JAMES MCCOSH, LL. D., Professor in Queen's College, Belfast, Ireland.*

Of all the departments of natural knowledge the science of the human mind comes nearest to religion; and of all the mental sciences Moral Philosophy stands in the closest relation to Christian Theology. The reason is obvious. It is the province of Moral Philosophy to unfold the laws of Man's Moral Nature; of his Motive Powers, generally, such as the Emotions, the Will, and particularly the Moral Faculty or Conscience. Now, the Christian religion is especially addressed to man's moral and spiritual nature. It comes to us as a revelation from God, unfolding and manifesting more fully to us the moral perfections of God, revealing the

* Dr. McCosh has favored us with the following article, which is the essay read by him before the Evangelical Alliance in Amsterdam. It has not yet been published in England. We hope soon to publish another article by Dr. McCosh on the Recent Improvements in Logic in Great Britain, with special reference to the views of J. S. Mill and others.—Eds.

means of reconciling man to his Maker and of renewing his soul in the likeness of God. Christian Theology, by which I mean a reflex, systematic exposition of the truths of God's Word, has ever conducted theologians, whether they wished it or no, into moral discussions; and Ethical Philosophy has, consciously or unconsciously, exercised an important influence upon the construction of systems of Divinity. The Christian religion has contributed new elements, in particular, all the evangelical graces, to ethics; and a high moral philosophy, specially a high estimate of the Law, has ever tended to foster high views of the justice of God, and deep views of the nature of sin, and of the necessity of an atonement. The two have thus acted and reacted upon each other. It may be instructive to consider the present relations of Moral Philosophy to Theology in Great Britain.

In Great Britain, as in France and Germany, we have two contending schools of Ethics. These correspond very much, though not altogether, to the two grand schools of philosophy which have divided Europe since the days of Descartes and Locke: I mean the Sensational or Experiential, and the *a priori* or Rational. The former of these was founded in our country by Hobbes, and has been continued by Hume, by Hartley and James Mill, and the living representative of it is Mr. John Stuart Mill. The other school has also had its representatives in Great Britain in such men as Cudworth, Clarke and Coleridge, and in the Scottish school of philosophers, embracing Reid, Stewart, and Sir W. Hamilton; none of them, however, except Coleridge, taking up such high *a priori* grounds as Descartes and Cousin in France, or Kant and Hegel in Germany. Neither of these schools has been in itself either Christian or anti-Christian. There have been believers and there have been unbelievers in both. The tendency of the one has been to materialism, and consequently to a disbelief of the doctrines both of natural and revealed religion. The tendency of the other has been, as we see in

Clarke and Kant, to rationalism; or, as we see in Spinoza and Hegel, to Pantheism.

In England it has been the tendency of all schools of philosophy to become ethical. The Sensational School has represented mankind as capable of being swayed by no other motives than those derived from pleasure and pain; its morality is utilitarianism, and its theology, if it has a theology, commonly omits the Eternal Justice of God and all the doctrines dependent on it. The other School has certainly been the most favorable to religion, or, at least, to a high theology. In standing up for something native and necessary in the mind, it ascribes to man a high moral capacity which at once perceives the distinction between good and evil. The most eminent ethical writer, belonging to this school, is Bishop Butler, whose *Sermons on Human Nature*, published in 1726, constitute an era in the history of Moral Philosophy in Great Britain. He established, that man has in his very nature and constitution a moral power, different from our selfish and benevolent affections; and that this power is not only in the mind, but declares itself to be supreme there. Our higher metaphysicians, particularly those of the Scottish School, have acknowledged their obligations to him and carried out his principles. Belonging to this school we have had, in the last age, Chalmers in Scotland, and Whewell in England, the latter, however, taking many of his views from the German School of Kant.

I hold that there is an inherent and essential distinction between good and evil, just as there is between truth and falsehood. Gratitude to God is as certainly a virtue, as that "things which are equal to the same thing are equal to one another" is a truism. Rebellion against God is as certainly a sin, as that "two parallel lines will meet" is a falsehood. I believe that the mind sees at once, and intuitively, the distinction between truth and falsehood. This it does by means of a power which we call the moral reason or conscience. But

if there be such a power in man's nature, constitutional and heaven-implemented, it guarantees the existence of a Moral Governor. It points, too, to a day of judgment and final retribution. And if there be an essential, an indelible and eternal distinction between good and evil; and if sin be of evil desert and deserving of punishment, the questions are irresistibly pressed upon us: How is this sin, which God hates and must hate, to be forgiven? and how is man, who has committed the sin, and is conscious of guilt and sensible of alienation, to be reconciled to God? Human reason can give no intelligent, no satisfactory answer to this question. All its investigations only conduct into ever-thickening darkness and gloom, in which fears and doubts have their appropriate dwelling place. Who is worthy to open this sealed book, to unfold this mystery? When this question is put, all creation is silent and abashed. The depth saith it is not in me, and the sea saith it is not in me. The thoughtful mind is not satisfied till it hears God himself proclaim: "Deliver from going down to the pit for I have found a ransom!" The anxious spirit would weep, like John, till such time as it sees the lion of the tribe of Judah taking the book and breaking the seals. The Scripture doctrine of the Atonement thus fits in very beautifully, as was shown long ago by Anselm, to the holy character of God on the one hand, and man's felt wants on the other. I am sure that one of the most convincing evidences in behalf of the Christian religion is to be found in its adaptation to man as a sinner and alienated from God. This is felt by every one who knows the binding obligation of the law, and who feels that he has broken that law. Many eminent writers in our country, such as Butler and Chalmers, have dwelt much on this branch of the Christian evidences, and have expounded, in a reflex and philosophic manner, what every one conscious of sin spontaneously feels. Not only so, a lofty view of man's moral nature tends to produce orthodox theology. I am aware that systems of divini

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should be constructed out of the Word of God, fairly and honestly interpreted. But divines who take low and inadequate views of the moral law, will ever be tempted to explain away those passages in which Christ is represented as truly a sacrifice for sin, and suffering in our room and stead, the just for the unjust. We find, in our country, that deficient views of the atonement have commonly been associated with imperfect representations of the Divine law, and of the evil desert of sin. On the other hand, a high ethical theory has ever tended towards an orthodox creed in all matters bearing on the Divine justice, on the punishment of sin, and the expiation of guilt through the righteousness and sufferings of the Son of God.

These statements will show what view Protestant divines in Great Britain are disposed to take of a specially French question, "Is there a morality independent of the Gospel?"

We answer at once, and without hesitation, that there is a morality prior to the Gospel, and in a sense independent of it. The Bible does not make human beings intelligent, it finds them so, and addresses them as such; it says, "we speak as unto wise men, judge ye what we say." Just as little does it make men moral and responsible agents; it finds them so, and speaks to them as such: "Why even of yourselves judge ye not what is right;" "which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The Scriptures do not profess to prove the existence of God; they assume it, and come to us as a revelation from God. Just as little do they propose to establish the reality of good and evil, or the distinction between them; they presuppose all this, and address all men as so far capable of knowing and appreciating it. We rejoice, therefore, in the demonstrations by such men as Kant in Germany, and Jouffroy, Cousin and Saisset in France, of an independent morality, of a morality having the sanc-

tion of our moral reason. We think it of great moment in dealing with educated or thinking men, to be able to appeal to the fundamental truths which these philosophers have shown, by an appeal to consciousness, to be in our very nature and constitution. We can say, as I once said to M. Cousin in a letter which I had occasion to write him, "You acknowledge that there is an indelible distinction between good and evil; and I ask you to consider and answer the question, how is sin to be forgiven and man to be reconciled to God?" You have no such lever in dealing with those who have espoused a low materialism and sensationalism in philosophy, and a narrow utilitarianism in ethics; and we must be on our guard against seeming to join them in their systems. For, as they are not prepared to allow that there is any thing in itself essentially evil, any thing requiring and demanding punishment, so you can not ply them with any argument fitted to convince them that they need a Saviour, or prepare them for attending to a supernatural revelation.

So far, we Protestants of England can not agree with those Roman Catholic writers of France (I believe they are not supported by the wiser men of their own communion), who deny an independent morality, and would throw us helplessly on the authority of the church. We believe in a moral law antecedent to the Gospel, a law which includes all men under sin, from which the Gospel remedy delivers us. We believe that this morality, shown on independent evidence to have a foundation in the nature of things, points to the need of a Redeemer, and thus furnishes valuable internal proof in favor of the Divine origin of Christianity. We are sure that this independent morality joins with the Word of God in condemning much that we find sanctioned by the authority of the Church of Rome.

But, on the other hand, while we stand up for a morality independent of the remedial system of salvation, we do not plead for a morality which renders the Bible unnecessary, or

which can justify the sinner apart from Jesus Christ. At this point we separate entirely from our mere academic philosophers, who uphold not only the independence, but what is a very different thing, the *sufficiency*, of an ethnic or natural morality. The opinion generally entertained by British Protestants has been expressed by Bacon: "As concerning Divine Philosophy or Natural Theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of his creatures, which knowledge may be truly termed Divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are that it sufficeth to convince of atheism, but not to inform religion." Stand up then for the need of a supernatural revelation. For first, the Bible gives us clearer views of God, and of duty, than the natural conscience does, and thus becomes one powerful means of rousing the moral monitor from its lethargy, and making it fulfil its proper office. The fact is, a just sense of sin, such as shuts us up unto the Saviour, is to a large extent produced by the application of the revealed law—for "by the law is the knowledge of sin"—always, however, of the law as applied to the conscience, and finding a response there. Secondly, and more particularly, the moral law, whether revealed by our moral nature or in the Scriptures, provides no remedy for the breach of the law; on the contrary, it leaves us helpless under the condemnation which it pronounces. The natural conscience thus leads us, when we follow its guidance, into darkness out of which it can not conduct us. It may prompt us to cry for the light, but does not itself supply the light. We should rejoice when the light is made to shine upon us from a higher region. Then, thirdly, mere natural ethics has not been able to furnish our youth with motives and strength to enable them to resist temptation, or save a community from falling into fearful immorality. As the result of the whole, the felt weakness of this independent morality school is making it give way be-

fore a sensational and materialistic philosophy, which threatens to have very extensive sway over the rising generation in Great Britain, as well as in France and Germany.

In the last generation, the generation now advanced in life and passing away from the stage of time, the *a priori* philosophy had considerable influence in England. It owed its influence largely to Coleridge, Whewell and others, who drew from the German philosophers who ramified from Kant. But, of late years, there has been a strong reaction against it, against its method, its spirit and its results. This has been brought about, to a great extent, by what I reckon the extreme positions which it has taken, in holding that the mind has *forms* or *norms*, which it imposes on things, instead of holding, as it ought, that the mind has cognitive powers, enabling it to know what is in things, to know, for example, that there is an essential good in certain actions, and an essential evil in others. The reaction has been furthered among religious people by the tendency of the *a priori* philosophy towards rationalism in some cases, and pantheism in others. Certain it is, that we have now in England a school with very considerable influence, which starts from Sensationalism, and tends toward Materialism.

That school has sprung partly from the British school of Hobbes, Hume and James Mill, and partly from the French school of M. Auguste Comte. I call it the British section of the school of Comte. The leader of it is Mr. John Stuart Mill, who has deservedly a high name in Political Economy and in Inductive Logic. He maintains that all our ideas are had originally from sensation, and are manufactured into their present form by the laws of the association of ideas: these laws being those of contiguity among, or resemblance between, objects presented to the mind from without, from an unknown external world, working, for anything we know, fortuitously or fatalistically. It is doubtful whether this philosophy allows of any logical proof of the existence of God, of the immortality of the soul, or of a day of judgment. I do not charge

Mr. Mill with being a materialist: his philosophy may rather be described as one of *nescience*; that is, he maintains we can know nothing as to the reality of things, either of mind or body. But the system tends towards materialism, and is, in fact, materialistic in the convictions of multitudes who can not appreciate the subtle distinctions of the founder of the school. It avowedly does away with all independent morality, and represents the conscience, and all our moral ideas and convictions, as formed out of sensations of pleasure and pain by means of associations which are determined by outward circumstances. The argument for the existence of a Moral Governor derived from the law in the heart, so powerfully urged by Kant and Chalmers, is entirely undermined: we are left without any proof of the existence of a moral government in this life; and of a world to come, we can know nothing.

It might be shown by an extensive induction from the history of the past, that the theology of an age has commonly had a philosophy suited to it. An elevated philosophy has tended to produce a lofty theology, while a high theology has been stimulating to a high philosophy; and, on the other hand, a low philosophy is apt to generate a meagre theology, while an inadequate theology is prone to lean on a low-toned philosophy. For some years we have had a disposition towards a negative theology in Great Britain, and now we have a negative philosophy corresponding to it and countenancing it. In theology we have an inclination to omit justice from among the attributes of God, and to deny the expiatory nature of our Lord's sacrifice for sin. And now we have a philosophy undermining independent and eternal morality, and throwing us back on pleasures and pains as the elements out of which such moral ideas and convictions as we have are formed. These two are running their course together, and we may look for an offspring partaking of the nature of both to proceed from their marriage union.

In a paper read in 1864 at the Conference of the British

Branch of the Evangelical Alliance, held in Edinburgh, I spoke of the period as one of transition in respect of religious thought and opinion, and I predicted that "people would not remain long in their present state of vagueness and vacillation." Opinion has progressed rapidly since that time, and we now see the issue clearly. Persons were then trying to stop half-way on the sliding scale; they are now made to perceive that they have there no steady footing; they must either remount to the top which they have left or sink to the base. We are now far beyond the age of the "Essays and Reviews" which made such a noise a few years ago. The writers of those papers are reckoned antiquated by younger thinkers, who have gone a great many steps farther on in the same direction. This advanced school is furnishing articles in our periodical literature; is seizing some of the tutorships and professors' chairs in our colleges; and is watching the examinerships in the competitive trials for public offices, which have won such influence over the reading and studies of our educated young men. Parents, ministers of religion, and thinking men generally, should watch with deep anxiety the effects of such a training. I happen to know that some of our youth have had their hearts wrung, till feelings more bitter than tears have burst from them, as they feel that they can not reconcile their old faith in Scripture with the sensational philosophy or materialistic psychology in which they are now instructed. "Before I attended these lectures," said a young man to me, "I thought I had a soul; but as I listened I was not sure whether I had a soul or not." Not a few of those who went up to the colleges with the view of entering the office of the ministry, have felt that they could not go on, and so have turned aside to other pursuits; some of them have become active contributors to our literary journals, and are writing against the old orthodoxy and all that is peculiar in Christianity, with the bitterness of personal animosity. Others, with their faith shaken, have entered the church only

to find how uncongenial the office is to them; and some of them have fallen before the temptations to which they were exposed, as they found themselves bound to articles which they had ceased to believe, and reading prayers into the spirit of which they could no longer enter.

And what is to be the moral influence exercised by such a training on our young men generally? There is a combined and systematic attempt in the present day to make the articles to be believed in as few as possible, both in ethics and theology. Some of the would-be leaders of opinion proceed upon, if they do not announce, the principle that we are to look solely to what we should do, and not trouble ourselves with what we are to believe. But it can be shown that men's practice has always, consciously or unconsciously, been swayed to a greater or less extent by their beliefs or convictions, not, it may be, by their formalized creed or professed belief, which may be formed for them, and may, I admit, have little hold of them, but, by their heart convictions, that is, their real beliefs. Surely, in the worship of God, and in all the service we pay Him, there must be belief in him. "He that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him." In the very performance of the ordinary duties, there must, at the basis of it, be a conviction that the duty is binding on us. Undermine the conviction, and the performance of the duty will be apt to cease; or, if it is continued, it will be very much the effect of an old habit; and the habit will never be gendered among the young, who have never had the conviction. I hold, then, that there is a very intimate connection between our faith and our works. There is such a dependence in the experience of individuals; and there certainly is such a consequence in the history of communities. I do not, for one instant, maintain that all infidels have been immoral; but it can be proven that a generation trained in infidelity has commonly become immoral. Train a generation to say that there is no essential distinction

between good and evil, no distinction except in the pleasure and pain which they may bring; undermine faith in God and in a judgment day, and you have left nothing to a large proportion of young men to enable them to resist the temptations of life.

But then we are constantly told that infidelity is not characterized in these times, as it was in former ages, by immoral practice. But those who argue thus forget that the new infidelity has not had time to bring forth its proper fruit and show its effects; these we can not discover till we have a generation trained under its influence. We all know what debasing and immoral consequences flowed from the prevalence of the Sensational Philosophy in France; but the results did not appear till at least half an age after the time of Condillac, the founder of the school. We can not see the full influence of the training to which our young men are now subjected, till the generation reared has had time to show itself to the world—that is, till the evil has been wrought; and those who have sown dragons' teeth, will be made to acknowledge their criminality and folly, only when they find that armed men have sprung up and are working havoc and destruction.

Is a young man, setting out in life with a belief only in what this philosophy allows, prepared to meet the temptations which will assail him, temptations to pride and self righteousness, temptations to vice? Is a generation so fed and nurtured, likely to maintain an elevated standard of purity and unselfishness, and to be in circumstances to resist the vanities and lusts to which mankind are prone? The negative philosophy and theology have not yet had time to work out their full effects; but I believe that we have already too abundant evidence that the moral corruption has begun to work among the upper and the educated classes, that is, the only classes who have, as yet, felt their influence. And if the influence has already been injurious in these circles, how deleterious must it be when it has had time to penetrate the whole of society,

and go down in its results, though of course not in its processes, to the lower orders. Meanwhile, what mean those exposures, in the pages of our highest literary journals, of the coarseness in manners, speech, and conduct of a certain circle of ladies and gentlemen belonging to our very aristocratic circles, showing a state of things to which we had nothing similar twenty, or even ten years ago. Whence the complaints of fast living among so many of our educated young men? Every one knows that the coarseness and licentiousness are associated with, I believe that they proceed from, a spirit of unbelief and scoffing; it is a matter of fact, that they exist in the classes where faith in Christianity has been undermined. Let me tell some of these journals, that they are chargeable, directly or indirectly, with helping to produce the very immorality which they cannot bear when it appears. They profess to wish to set forth a high moral standard, but they have done their best to destroy the beliefs from which alone a pure morality can proceed. They have cut down the tree, and they wonder that they have not the fruit; they have killed the hen, and are amazed that they can not have the golden egg. Some of them are smitten with an excessive admiration of Thomas Carlyle, (who again was greatly swayed by Goethe and the German pantheists), and they are great hero worshipers, and are ever deploring that we have fallen on a low age, and have not the heroes of former ages. They forget that the heroes of bygone ages were all men of faith, and owed their courage and their eminence to their faith; which faith is now pictured by these writers in an odious light. Such men as Carlyle and Froude, belonging themselves rather to the past age but helping to form the present, have pronounced the highest eulogiums on Knox and others of our Protestant Reformers; but they jeer at the creed which made these men what they were, and, undermining the faith of the past, they do not profess to be able to furnish anything to take its place.

The question is pressed upon us: What is to be done to meet the evil?

In answering it, I confess that I do not expect the evil to be counteracted by the mediæval, or, as it calls itself, the catholic reaction, which has set in so strongly in the Church of England. I am aware that this church revival sets before it a very high moral model and has a strict discipline. But the tendency of the reaction is evidently toward the Church of Rome; and popery, so far from being able to wrestle with infidelity, has been gendering it in all countries under its sway. The sceptic points to the unbelievable dogmas and intolerable pretensions of the Church of Rome with a sneer, and justifies himself in rejecting all religion; while the great mass of the people, standing at a distance and viewing the combatants, and not knowing what to believe, content themselves with securing as many as possible of the pleasures of this world. In Oxford, mediævalism and infidelity stand at this moment face to face, and the one tends to produce the other as they have long done on the Continent of Europe.*

(1.) In this contest, philosophy, more particularly ethical philosophy, has a work to do. It must show that the ideas and convictions which we have in regard to moral good, and the distinction between good and evil, can not be furnished by associated sensations; but are sanctioned by our very constitution, and the God who gave us our constitution. The process by which they affect to generate our moral beliefs, is like that of the old alchemists, who, when they put earth into the retort, never could get any thing but earth; and who could get gold only by surreptitiously introducing some substance containing gold. The philosopher's stone of this modern psychology, is of the same character as that employed in med-

* We know what influence has been exercised by the older movement in revival of confessional. I advise the friends of Oxford to look narrowly into the moral results of the later and infidel movement. I have trustworthy letters on this subject, but they are marked *confidential*.

iaeval physics. If they put in sensations only, as some do, they never have any thing but sensations, and a "dirt philosophy," as it has been called, is the product. If gold is got, as it has been by some, it is only because it has been quietly introduced by the person who triumphantly exhibits it. In opposing the error, it must be shown that we are under law to God, and the unbending nature of that law must be upheld at all hazards. You Hollanders know what havoc would be wrought in your industrious and prosperous country, if the ocean could but succeed in breaking down those dykes of yours, against which it is ever beating; and we admire excessively the skill and spirit you have shown in keeping up your defences. But vastly greater evils, personal and national, will rush in upon us like a flood, if we allow that law which God has set as our defence to be broken down. Again, that law must be used to show us that we need an atonement, and, as a schoolmaster, to shut us up unto Christ. We must see that in our theology there is ever a deep moral element. It must be farther maintained, in all our preaching, that we are specially under law to Christ, and bound to cultivate the evangelical graces of faith and repentance, and to exhibit the virtues of the Christian life, such as purity and self-sacrifice.

(2.) But the evil will never be cured by mere philosophy. It is to be met, as the wanderings and the sensualism of ancient Greece and Rome were, by an exhibition of Christ and his doctrine in all its attractiveness and purity. This was reckoned by the ancient Greeks, as it is still reckoned by the modern Greeks, as "foolishness;" but it is truly the "power of God;" a power from God, and a power in man, supplying motives, and giving him strength to enable him to conquer temptation and to rise to holiness of life. We have found, in our country, that in very proportion as the old faith of the gospel has been preached simply and faithfully by our ministers, and believed in by the people, so has been the elevation of moral tone and practice in the community. I would

fondly dwell on this subject; but the space allotted me is exhausted, and the general theme must come up in other papers.

I have thought fit to exhibit some of the false notions that have risen up, or are rising up, in our country. But I do not wish to leave the impression that I am speaking in a spirit of despondency or of fear. The English mind has always been peculiarly sensitive as to the practical tendency of every philosophic doctrine. It was in its bearing on morals that British thinkers, English and Scottish, first saw the defects of the philosophy of Locke. And when the British public begin to see that this new philosophy tends to undermine the fundamental principles of morals, it is certain that they will turn away from it with loathing. Its triumph is only partial in the present, and can only be temporary. And, as to speculative infidelity, I am here to certify that never were the churches of Great Britain in a state of greater liveliness, or better equipped for meeting the evil. Never were the Bible and good books so extensively read by the great body of the common people; and there can not be fewer than fifteen or twenty thousand ministers preaching the gospel of salvation, from sabbath to sabbath, in the pulpits of Great Britain and Ireland.

England owes to Holland a debt of gratitude which she can never repay, for affording an asylum to our Protestant liberties, when they had to flee from our own country. Nor can I, as a Scotchman, forget that for a hundred years, from the middle of the seventeenth to the middle of the eighteenth centuries, our theologians came over to Holland to learn wisdom from your great divines. And now if Holland, our most excellent neighbor and kind friend at all seasons, when our Protestant privileges were endangered, asks after the health (moral) of Great Britain, I am happy to be able to answer, "Thank God, we reckon our general health sound, and we hope to be able, without difficulty, to throw off these pestilential humors which are at present somewhat impairing our vigor."

ART II.—THE ACTIVITY OF THE THINKING MAN
IS FREE AND FRUITFUL.

By LAURENS P. HICKOK, LL. D., President of Union College, Schenectady, N.Y.

THE great plan of Human Redemption was eternal in the Divine Word, and involved a life in the flesh of humiliation and suffering. A necessary part of this plan was the scene of temptation in the wilderness, and he went there, led by the Spirit, that he might exactly accomplish it. Forty days' fasting laid him open to the Satanic suggestion that he should renounce all further humiliating dependence, and stand at once upon his own divine power and prerogative. "If thou be the Son of God, command this stone that it be made bread." But bread could only sustain the life of the body, and he had assumed that body that therein he might completely execute his divine redemption plan; and he answers the temptation by saying, "Man shall not live by bread alone, but by every word of God." The meaning as applied to himself was, that the life which bread may sustain is poor, compared with the life found in exactly executing the great plan of his Divine Mission.

Jesus Christ was man as truly as he was God, and this sentiment in the conscious experience of the Saviour discloses the working in him of a profound principle which belongs to human nature. It may require close attention clearly to apprehend it, and yet its importance will compensate for all the study necessary to attain it. It will, moreover, be found appropriate to the present design, which is to address minds competent to look within and deeply read human nature, and

* The substance of this article was delivered as a Baccalaureate Address at the last commencement of Union College.

who are to take the high responsibilities of a direct engagement in the mission of active life, and convince you, if it may be, of the superior wisdom, *that you live in the origination and execution of good and great plans, rather than that you live in the gratification of any appetites the body possesses.* The discussion of the theme will necessarily take us through several successive stages of investigation, before I can bring out my own conception of it clearly and completely, but which I will not here, at the outset, announce in any more formal manner.

Let it then be noted :

I. That human life is ordinarily exhausted in the two forms of activity familiarly denominated *work* and *play*. It will advance us directly onward to the position we would ultimately attain, if we carefully discriminate these two kinds of activity, and see what results in life either one, or both together, may subserve.

This distinction will, for our present purpose, be sufficiently marked by saying, that work is constrained and irksome activity, while play is free and joyous movement. Work is ever a means to attain some end beyond ; but play has for itself no further end, and is satisfied in its own sportfulness. Work is endured only for its pay ; but play asks no wages, nor does any one seek to hire another to do his playing for him.

When we look further at the province they fill and the use to which each may be applied, we shall find that all activity prompted in the interest of animal appetite will be work, burdensome and toilsome. There is no glad spring of freedom in it ; but it is wholly impelled by what is to be gotten by it. Even when the appetite is stimulated by passion, and the man moves impulsively to his object as the animal hunts for his prey, he is driven by an inward uneasiness, which sinks again to indolence so soon as the passion is satiated. A fresh impulse may hurry again to new exertion, but there is no glad

execution from its own sweet accord. And more manifestly still is the activity that of unwelcome toil, when it is to lay in store the means for future use in relieving want or gratifying appetite. In the absence of passion there is occasion given for calm calculation and deliberate execution, and yet the activity would be grievous but for its rewarding. The man may take in general consequences better and further than the animal in hoarding his food, and may thereby turn his industry to more profitable and reputable account, but the man and the brute are alike toiling for appetite. The man can better consult rules of economy and keep within the bounds of law and morals, and thus for man it may be respectable and honest work; but, nevertheless, to him work it is, and both springs from and is borne only for the pay he anticipates. Man's so-called cheerful industry would cease at once in the knowledge that nothing could be made by it, and while the cheerful work goes on, right glad would he be that another should do it and give him the avails of it.

And so with all persistent activity to get fame or power; the stimulant of ambition is like that of all appetites. The ambitious man will work hard, and undergo many privations, and perpetrate many base and many bloody deeds when he anticipates the reward is sure; but the ardor of pursuit is at once quenched if he sees success to be hopeless. And just so with professional employment and agricultural or handicraft occupations, seeking only gain that may gratify appetite or forestall bodily want; honest and reputable as they all may be, yet will the whole activity be burdensome and toilsome labor at the best, and can never know anything of the freedom of a pastime. It would be altogether intolerable, except as it should see the pay-master at hand with prompt and abundant wages.

If you have work only and work always, you make life necessarily and perpetually a drudgery. Even if paid for your work, your days will be dull and tiresome. Your life will be

worn down in carrying heavy burdens, and be found, at length, quite intolerable, though you get your daily bread for your toil. Let us then turn and contemplate the results of the alternative activity, and find what play may secure. This is free and joyous in its own sportfulness, and wants amusement only with nothing in return. Shall, then, the drudgery of work be renounced for the pleasantness of play? Glad and mirthful as such an exchange might be, the activity will at length exhaust itself in its own movement and end in emptiness. To make life only an amusement, and play its hours away careless and aimless, will soon be found not only frivolous and empty, but tasteless and tedious; and this forced playing will soon prove to be the most wearisome and rewardless working. We have then to inquire again, may we not here compound matters and work some and play some; learning prudently to alternate from one to the other, and mingle the two in due proportion? We may thus get from play at least this fruit, that the energies worn down by toil shall be recruited and the man again made vigorous and his frame kept stalwart and his limbs athletic. And yet this can serve no other purpose than that at length the man shall go back again to work for his pay. In such way, he might so temper his toil by interposed recreation, that his animal organization may better endure the wearing of his threescore years and ten, and get his bread from day to day; and yet, after all, at about that age the body *must* fail, and the man die, and there can be neither work nor play, neither earning nor eating bread any longer. He leaves what he has not used to heirs he knows not who, and the farce, or rather the tragedy of life, is over. And this is all that we can get from our commingled work and play, when tempered together never so wisely. Ah! dear young men, after all your study and discipline, and you stand upon the threshold of active life, how cheerless the prospect if indeed this is all the open world has to offer you! But to one who hopes and means to live by bread alone, this is all his

portion. By neither work nor play, single or combined, can he get any more out of his appetites.

II. We will proceed to a clear apprehension of another kind of activity which shall have all the fruitfulness of work without its drudgery, and all the gladness of play without its frivolity. The patient attention necessary to such attainment will, in the end, be fully satisfied.

We start here with the remark, that universal nature and entire humanity, with all their history, are *in* God. They are within his consciousness; within his comprehending counsel; within his circumscribing will: all living, moving and having being in Him. They were originally in Him in idea and in potentiality of outer product, and they are still in Him as they now stand out before us in their objective manifestation. Creation can never reach beyond the Creator, nor exclude the creator from it. The completed universe is both the thought and the product of God. He planned it; He produced it; and by Him it exists, as both His perpetual thought and His persistent act. It is wholly after the order and in the being of God's planning and executing.

But in man's finite spirituality and personality, such identification of thought and deed in outward expression and existence is impossible. Man's thought, like God's, is free. His ideal plans, after which he patterns his deeds, originate in his intellect, and stand in his inner consciousness, and here man is in the image of his Maker. But man's spirit is incarnate; utterly shut up within matter; and can find no void where nature yet is not, wherein to put his ideal and hold it there by his persistent act for others' contemplation. He is so far creative that he originates thought, and puts within his inner consciousness those ideas, and those matured plans, which constitute his own subjective world. These ideas are his, and not copies from another, nor representations from nature, for they are the criterion and measure by which he tests both art and nature, and determines the degree of their

perfection. They are the creations of his own genius, and by such creative work he knows himself to be person and not thing; an original thinker. He is made by God, and sustained by God, and yet is he so made and sustained that he himself is consciously a producing agent, yet this origination of his ideals is the limit of his creative power. He can not, like God, put his thought out into the void, and make it stand there by his own act, and fill a place in space for the sensible observation of others. To give outer body and form to his ideas, he must put them on some portion of God's already existing materials. They may then stand out to observation as his forms upon a borrowed substance. Fixed upon material nature in such a manner, they become lasting monuments of what the author was, long after all that was mortal of him shall have put on immortality.

Taking, then, man as such creative thinker; an originator of ideals which he can work upon the solid world of matter; we will now go on to note the peculiar activity which thus creates the ideals and realizes them in material form and expression. An original artist, as a painter, creates first his ideal archetype, and with the mind's eye sees in his inner consciousness the very picture he means to express upon the canvass. Guiding his hand by this inner pattern, he brings out, stroke by stroke, in nicest touch and shading, to the view of others, that with which his own genius had been long familiar. And so a statuary, as an original artist, chips his block of marble and carefully files and polishes the surface, fitting the matter to a form which he already has in his own mind more perfect than he can make the solid stone to manifest. In the same way, again, the architect gathers his materials and cuts them for their places, shaping all of them together into a structure which he had long since more perfectly thought out in his own mind. And there is no picture nor statue, no edifice nor engine, which has not first been more perfectly built in the secret thought of the projector.

It is the active thinker alone which gets these original patterns. Other minds may be stupid and stagnant about him, but his mind is quick and busy. Other spirits are dull and listless; his is in perpetual communion with and rich enjoyment of his own bright creations. He can take up the work of another artist and critically examine and judge it by his own ideal; perhaps learning himself something from it, perhaps clearly seeing where he could have taught something to the author. Nature, too, is full of expressive forms, and his practiced thought knows how to catch and commune with every varied sentiment. The sighing winds and murmuring streams have tones which wake the inner music of his spirit, and the light and shade in the heavens above, or on the landscape beneath, kindle in his soul emotions of sweetest sympathy.

And, now, this originating of clear ideas and strongly defined plans can never rest in the mere thinking. Ideas, confused and vague, will kindle no enthusiasm nor awake any energy. An empty dreamer and visionary castle-builder may muse over his fantastic illusions, yet will such never arouse themselves to realize their dreams. But the bold thinker, with his bright, clear idea, can not remain inactive. His mind is teeming with living thoughts, which must come to the birth and be clothed and sheltered. The plan matured must be made an enterprise accomplished. Like the burden of the Hebrew Prophet, it is a burning fire shut up in the bones, and his soul is weary with refraining and can not stay the outcoming expression. The boy somehow gets the ideal windmill within him; he sees how to make it and just where to put it; and you can not make him rest; he will neither eat nor sleep in peace, till he sees the reality whirling in the wind on the top of some accessible out-house. The man, too, has invented his steam-engine, and looked in thought through the whole process of its construction, and nothing can stop him from putting the moving power in mechanical arrangement,

and setting dead matter to work like a thing of life. The philosopher has seen the apple fall and in it caught the hypothetical thought of gravity, and his quickened intellect knows no rest till the calculations of the entire Principia are wrought out and published to the world. The dramatist has created his ideal Macbeth and Hamlet, and he can not refrain from putting them in fitting language, and setting real men of flesh and blood to act them out in living expression. And so, again, the study of unbalanced continents and the drift of long westerly storms has waked the thought of a new world and the way to go there, and the immortal mariner overcomes incredulous courts and the superstitious fears of mutinous sailors, and actually crosses the trackless ocean to find a real India in the west. So every where with the living idea, it will not let the possessor lie still. It stimulates to action, until, somehow, it is made to stand out among the facts of actual experience.

Nor is it merely irrepressible; the whole outgo is free and joyous. It is no toilsome work, but has all the buoyancy of a pastime. The man would thank no one to do his thinking for him, and just as little does he want another to execute his plans. Nothing is forced or hired; the whole is spontaneous and delightful. What the genius creates the artist's hand will express. Another may stretch the canvass and grind the colors, quarry the marble and rough-hew the rude block, tune the organ and blow the bellows; but the artist will himself put forth the artistic action, lay on the soft color, chisel the sharp outline, and touch the keys which "warble notes almost divine." The movement combines all the efficiency of labor and the gladness of sport. The man is realizing his own thought, productive as work and pleasant as play. He does not live by bread nor for bread, but in the interest of living principle and truth which come from the word of God.

III. We pass on to acquire the results of this free and joy-

ous activity. Knowing now what it is, we are prepared to recognize what *has come* and still *may come* from it.

The thinking and planning which is for appetite in any way, whether for pleasure, wealth, or fame, will be servile and all execution toilsome. It will be a life by bread alone, eating only to live and living only to eat, and nothing comes from it but vanity and vexation of spirit. The thinking must be in the interest of reason and truth or it will be neither glad nor fruitful. It will not else mingle in with the broad movements of humanity, and help on the race in civilization and virtue. Great and permanent changes in human society are not made by the impulses of passion, or the craving of avarice and ambition. The results of these are transient, and in the fugitive successions the tracks of the later cross and abolish the footsteps of the earlier. Fortunes may be made by bold speculation, sharp competition, or the slower process of careful calculation followed by patient industry; but, in any way, the great capitalist soon dies, his wealth is dissipated and the family raised to eminence is soon scattered. Ambition may gather armies and conquer kingdoms, but the days of conquest are few and the race of ambition is short; those subjugated cities and kingdoms in a few years have other masters, other alliances and other policies. These changes may be sudden and violent at the time, yet are they but as the short waves and reflex eddies that the storm drives up on the surface of the ocean, and which have no participation in that deep and broad tide-flow that goes on its perpetual course resistless round the world.

But when a true thinker is sent among mankind, and his grand and clear ideas begin to catch public attention and get hold of human interests and sympathies, at once all things feel his power and begin to change their places. His thoughts work themselves into common possession and combine many hands in their execution, and widely controlling measures are started and ordered by them. The fully canvassed idea is

made to become a stubborn fact, a grand permanent reality, and which henceforth holds its place in public interest and the world's history.

Thus the inspired idea of a genuine theocracy, involving a national covenant between Jehovah and his people, which was incorporated by Moses in the administration of the Hebrew commonwealth, worked, unsupplanted and unrestricted, for more than a thousand years. The Æsthetic Idea of the Beautiful, which had been the creation of some old Greek thinker, infused itself at length as the common inheritance of the Grecian people. Painters and sculptors wrought under its sway and brought out its many-sided expression through successive generations, and one standard of national taste controlled art and literature and philosophy for the admiration of all ages. And so, again, the grand ideas of authority and law, which the old Romans put as the basis of their national polity, kept their steady control through all the history of the commonwealth and the empire of the Cæsars, and the great questions of civil jurisprudence, and of war and peace, were habitually referred to the ultimate criterion of the *Honestum* and the *Iustum*. After many ages existence as a collection of heterogeneous tribes, the English nation began its history in the fourteenth century by the union of Saxon and Norman, and established a constitution which at first inclosed within it the living seed of civil liberty. Through all following generations of revolutions, civil wars, and contested reform bills, this vital force has been constantly working, and the present year has witnessed its irrepressible energy as manifestly as any one year of the past five centuries. And so, again, our own nation, springing from thinking men who added to the civil liberty of the English constitution the deeper principle of religious liberty, has by it wrought out national independence, separation of church and state in the freedom of both, subdued rebellion and abolished African slavery, and has still the ages before it to effect our reconstruction, perpetuate our

union, and fill this double continent with free states and liberal institutions. So long, oftentimes, will great ideas work in our world, and force themselves through varied oppositions out into complete realization. They take hold of public sentiment, and make successive generations minister to their full development.

But no thought becomes permanently triumphant, except to the extent that it mingles in and works with the eternal principles of beauty, truth and righteousness. Whatsoever part of the plan may stand in the interest of appetite and passion will ultimately be discriminated from the remainder, and be either subjected or excluded. History abundantly teaches this lesson. That part of the old theocracy which was national, and therefore partial, has, long since, died out of God's covenant, and those principles only which are universal and eternal survive in the Christian dispensation, and work on to the fulfillment of the latter-day glory. And so of Grecian taste and Roman jurisprudence; that which was particular and conventional long ago vanished, and only what was rooted in the deep ground of eternal beauty and truth outlives the Parthenon and the Twelve Tables, and is still working on in the civilization of the race. Nothing sensual and selfish will be great and abiding; even that bold and malignant plan of the Devil to delude the first pair and ruin the race, and which, again, comes out in his temptation of the world's Redeemer, was weak, and mean, and transient, in contrast with God's Redemption-plan, for which Jesus lived rather than by bread.

And so with the great plans of modern benevolence, which are realizing themselves in the various causes of Education, Freedom, and Evangelical piety; they will ultimately eliminate from themselves whatever may be sectional and selfish and leave that to perish and be forgotten, while that which is true and good will live on and work forever. The selfish and the sectarian have nothing abiding to stand upon, and only the

ideas which are in the ends of truth and righteousness, can take hold of immortality and live in perpetual youth and vigor. We say then, again, when the great thinker comes, nations and nature are changed by him. The stream of social life and of public enterprise runs in a deeper channel and with a stronger current, and often cuts a new course quite different from the old direction. In the future, as has been in the past, will the human race progress in civilization and religion before the energy of thinking minds, and under the power of grand ideas. Secret and still in some retired study—as in the glens of the mountains are collected the sources of mighty rivers—will the stream of thought spring up and plans quicken and mature, and which will not long be covered in their hiding-places. Whether of art or philosophy, whether social, political, or religious, the accumulated waters press and spread themselves. The valleys and plains are widely fertilized, and ultimately the whole earth is to be made a garden and all her “deserts shall blossom as the rose.”

But this view of great ideas in strong minds is not the only, nor is it, perhaps, the most important, aspect. The great thinkers of the race, who produce the great changes that become memorable epochs in human history, and who send their influence down through many generations, are of small number and occur in very infrequent periods. As with the great rivers and the high mountains, so the great thinkers stand out prominently to our observation, and hold within themselves the mightier resources to help or to hurt mankind. But, after all, it still is the thousand brooks and streamlets running among the hills, which contributes the most constantly and universally to the sustenance and comfort of social life. We can better spare the mighty river than the thousand rivulets, and the lofty mountain than the many hills on which the cattle feed, and their quiet vales clothed in grass or covered with corn. All can not be great thinkers, nor is it desirable that all should. The world could not bear them and would not

know what to do with them, if, indeed, they were to be very much multiplied. They come into our world but seldom; two or three in a century; and yet, perhaps, quite often enough, as the world is, for the world's good. The most effective and extensive melioration of humanity is from the aggregate of lesser plans and lighter labors, running through all grades and adapting themselves to all conditions in the masses of society. The same law, that clear plans prompt to glad and free execution, holds good in lesser minds and daily experience, as in the world's heroes and their great deeds. The town, the village neighborhood, the family, have each their interests to be promoted and their evils to be avoided, and the planning and executing must be within their smaller spheres and adapted to their condition. The timely meeting of these many exigences, by the many minor agents, relieves the world's want, and ministers to the world's good, more, on the whole, than do the thoughts and deeds of her few grand champions.

Even in the affairs and business of the private man, and the economy of his household, plan and execution at once bring gladness and thrift. The farmer may think how to beautify his paternal or his purchased acres. The mechanic or the merchant may think how to regulate the business he controls, and make all its movements consistent and consecutive like the generalship which plans a long campaign. Each of these may take the house he means shall be the home of his family, and with its present deficiencies and inconveniences may plan just how it should be, for comfort, for convenience, and for beauty, and his clear plan will at once prompt the glad deed to make it so. When the bright idea is once created and adopted, it will not let its author rest in idleness. He will see that plan laying itself anew every day upon the things and movements around him, and it will become a pleasure and a pastime to bring out into full expression the hidden thought that haunts him. To him there will be nothing of the drudgery that toils for pay, nor will he envy the indolence of any idle man. And

more specially will all this be true when the thought rises into the region of art or science, of benevolence or piety; his ideas become kindred to those of angels, and his emotions are in sympathy with God. He is dealing with principles that are eternal, and those stimulate him to deeds he knows to be worthy of his immortality. He is making divine thoughts to come forth into manifested realities, and, while the plans are Godlike, his execution of them is in accordance with conscience and the approbation of heaven. He is not living by bread alone, for he wants his daily bread only that it may perpetuate the lower life as the occasion for the more excellent and blessed living to the Spirit.

IV. A truly liberal and practical education must raise the mind up into this region of free thought and glad execution.

We hear much said, in this age, about practical education, and high encomiums are given to such institutions as are assumed to give their instruction the most practical direction; But very much of this talk is ignorantly spoken, and that which is loudly praised is, in fact, very often worthy only of censure. The phrases now so common are "fitting young men for business"—"teaching them to put knowledge to practice"—"practical education, not mere book-knowledge." And yet the business and the practice meant by this is, the turning of the whole activity into some channel of material gain and pecuniary prosperity. The mind is intent on that only which is in some way to minister to appetite. The animal part of man is regarded, the spiritual in man is ignored. The end of education is made to be a skill to attain such things as have their value in the market, and the skill acquired and the skilled labor to be rendered are set up for pay, and to be estimated at their money value. Human life is made to be but an economic calculation of work and wages. Amusement may be allowed and intentionally arranged, as a recreation to the wearied faculties in study or labor, and then returning them refreshed and reinvigorated to their gainful toil. The

work and the play have their ultimate estimate in the wealth accumulated, and the gratification to which the whole may minister.

In the most comprehensive acceptation, this so-called liberal, practical education is the teaching man to "live by bread alone." He is to think and act, plan and execute, for the pay that is to come from it; and the bread he gets is worth nothing but for the eating, and life wears out in this getting and eating, till in death all getting and eating is over, and to him henceforth all bread is worthless; what he has accumulated and has not used he leaves to those he loves, and they travel over again the same weary way to the same empty end. The practical education teaches, merely, to turn the whole life of work and play to the getting of the highest wages.

This teaching to live solely by bread may not infrequently be turned in a way to claim credit for its virtues, and even for its piety. Its industry, frugality, economy, judicious investment, prudent provision for family and for old age, are all boasted virtues; and the giving of its bread to the hungry, and raising expensive establishments for relieving human want and suffering, are its pious charities. But all these virtues and charities have contemplated their beneficiaries as only within that life which is by bread alone, and has wholly overlooked the spiritual and immortal. The interest of the rational has been wholly excluded. It has relieved human suffering and given pleasure to appetite, and in this it *is* not and *should* not be without its reward, but it begins and ends in the animal interest and can all be estimated by its market value. The labor earns the bread and the bread pays for the labor, whether in the economy or the charity, and in these ministries to appetitive want the ledger is ultimately balanced, and there is nothing over to minister to the excellencies and the worthiness of the spiritual.

But if, now, all this be wholly changed, and the man be educated so that in planning and toiling industriously for his

bread, and charitably for another's bread, it shall be not only to the end that the body may live without suffering and in enjoyment; but that this bodily life may give the spirit's thought activity in a higher range, and open to it the eternal truths in art and science, philosophy and religion, so that the man himself becomes an excellency and a dignity, and not merely a voluptuary, then will you in this have an education truly liberal and thoroughly and comprehensively practical. The ideal beauty, which it will then know to make real, will stand out to all "as a joy forever." The scientific law it has learned to discover, guides the experience of all coming ages. The philosophic principle, and the ethical and religious truth, it has known how to establish, enlighten and guide immortal spirits for both time and eternity. The life is clearly seen to be "more than meat." It is fully apprehended not to be all of life to live. The very bread which has paid for your toil comes itself to have a higher value. It not only gratifies appetite and supports the body, but that body is now recognized as the tabernacle of a thinking soul which plans and executes for eternity. The planning and executing for the body does not now terminate in the body, but reaches on to the rational and immortal spirit, and ceases in this to be burdensome working for pay, and becomes a joyous ministration to its own manliness and dignity. The very eating and drinking is all to the glory of God. The charity feeds the hungry and clothes the naked as effectually and as happily as before, but the thought and plan has now gone through and beyond all this to the rational spirit, and knows how to cheer it with visions of beauty and ideas of truth that ever charm and never cloy.

A spiritual birth begins and a spiritual life progresses in such a discipline, and even here in the flesh we come to participate in an activity allied to the experience of Angels. The burden of work is all gone; the empty frivolity of a sense-play has wholly passed by; and our minds open to glowing plans

and ideas which we know to be true and good, and which we hasten to make real, with a zest unlike to all other activity but the blessed employment of heaven. The spirit delightedly contemplates every idea, loves every thought, and joyously executes every plan, and thus sublimely lives "by every word that cometh from the mouth of God."

In application of the whole to the persons addressed, a few words only are necessary.

Your future employment or profession, already chosen or yet to be determined, has its whole importance in the end proposed to be attained by it. It should be such as shall give the fair promise of pecuniary support. It should supply your bread, and other things being equal, it will be right to engage in the business that will give such supply the easiest and the most abundant. But by no means may you make the bread you are to get, the wages that shall satisfy you. The man is more than money, and more than all that money can buy. Your profession, and the life you pass in your professional employment, should all be for the man, and so ordered that you may become and remain the most manly. Elevate your aim to the highest point of human excellency, and then the wages you get, and all the good things your wages may buy, will have a use beyond their subserviency to appetite, and be made to minister at once to your adornment and your dignity. The impulses of passion will be suppressed in the noble plans that are to be executed in the interests of taste, science and conscience. The spring to their accomplishment will be constant, and the gladness and joy of the activity perpetual; you may rationally expect what you seek, and uninterruptedly enjoy what you get; for you will continually approve yourself in both the seeking and the getting.

This perpetual subserviency of your employment to your own cultivation will exalt and ennoble you from day to day; your good taste will improve, and make you increasingly an ornament in society; you will advance in science, and this

will exalt your standing and your power to help your fellow men; you will persist in your integrity to moral principle, and this will stablish your moral character and confirm your virtuous reputation. So far, all minister to your greater excellence and your higher worthiness, which asks no pay and is consciously above all price; but still one step further, ere you reach your greatest dignity. The purely Christian experience gives the highest style of man, for it includes taste and wisdom and virtue, and then to them all superadds holiness. The perfect Christian would possess every grace for earth and heaven. You may then originate new plans, examine and improve old plans, adopt and work out the plans of others, and all to make yourself and others better; and your reward will be, not the bread that perisheth, but that which endureth to Eternal Life.

With affectionate solicitude, and yet with confiding hope, I now dismiss you to your several fields of future service. I commend you to the guiding and guardian providences of the ever-present God. Your prospects are bright, and your future full of promise. Your country, your race, and your Saviour, loudly call you to many ways of service, and all offer their rewarding approbation and favor. Happiest and worthiest shall that one be, who shall plan the most wisely and execute his plans the most promptly and thoroughly. The man who makes the most of life on earth shall live the most in Eternity.

ART. III.—PRESBYTERIAN UNION IN THE COLONIES OF
GREAT BRITAIN.*

In the presence of negotiations for Presbyterian Union now pending, it can hardly be an error to gather together the bases already agreed and acted upon in various quarters, and to make a few remarks on these, or on the general question.

No doubt, the Presbyterian Church is deeply sensible at present, that she has, during the past, blundered into many splits, and that she should as rapidly as possible repair, where repair is in her power, the breaches made in the temple. Such a feeling, if not always sufficiently discriminating, is a far better thing than an almost fierce readiness to make conscience of trifles and strife of everything. While, however, we regret the warlike, clanlike history of Scottish Presbyterianism, and can not shut our eyes to the grave errors of judgment and temper which this has often displayed, it would be wrong to say that all the divisions which have taken place, have fallen out without a cause, or that the tendency to division, so apparent, say, in the last century, was traceable merely to a spirit of faction, and not at all to some more reputable and inevitable law. If there be reason and principle in the present desire for union, it is fairly presumable that the opposite tendency is not all unreason. The eighteenth century, in the midst of these rendings, had its work as well as the nineteenth. If the seventeenth century fought for civil and religious liberty, the Presbyterians, at all events, of the eighteenth century fought for points of equal importance, although more of a purely ecclesiastical and theological nature.

The Reformation did not do all its work at once. Protests

* This article is taken from the British and Foreign Evangelical Review, October, 1867.

against Rome, and separation from her, did by no means exhaust the church's life then revived. These were the first steps, but it was inevitable that many more must follow; that new questions must, for many years, arise in the free position of the newly created Christian society. As long as popes reigned supreme, the rights of the people, or the duties of the State, were comparatively little thought of; but the moment Rome ceased to despotise in any quarter, states, churches, and peoples had to rearrange these relationships anew. In such circumstances, it is not wonderful that the seventeenth and eighteenth centuries were so prolific in contentions. If it took so many centuries to develope and consolidate Popery, it need be no marvel if centuries be needed for the due adjustment of points uncovered by, or discovered since, the great Reformation. A period of strife was inevitable after the hard crust of mediæval sameness had been broken through at so many points by the thinkers of Christendom. It would have needed no prophet to predict, that the shock of the Reformation would be followed by the vanity of fresh heretics, the arrogance of kings, the uncertainty of church councils, and the tumults of the people; and that before the fierce dash and long swell of the storm could subside, many a coast line would be altered, and many a vessel lost forever.

Whether or not we have settled down now, is not a question. Each age has its own debates, although the controversies of one generation may possess neither the importance nor the bitterness of its predecessors. With all our present contests, however, these older ones have settled many things for us. The questions of national covenanting and of national responsibility have been debated; the questions of lay patronage and the rights of the people have been debated; the question of fellowship with Christians of different communions has been debated; the divine right of any form of church government has been debated; the power of church courts and the rights of congregations have been debated; the

sub-ordination of the magistrates to Christ has been debated; the duties of the magistrates to the church have been debated; the evils of disunion have been discovered, and the benefits of unity press upon the common consciousness. And, besides, men have had time to walk at leisure round the camps ecclesiastical, and to read all their banners; and they have had some opportunity of judging whether any, and if any, how many, of these old entrenchments might be pierced and comprehended by a greater circumvallation. This is the one thing which our fathers certainly could not do. To them belonged the intense, concentrated effort of personal strife, with all its inevitable restrictiveness. To us belong all their arguments, together with a quiet atmosphere in which to read them. We are thus, though in very few points of moment their superiors, and in many points of moment very decidedly beneath them, able quietly and dispassionately to estimate the points on which they travailed, and to come to some reasonable conclusion as to the value to be assigned to each. The bearing of our present position upon questions of Presbyterian union will at once be seen. This question could hardly have been extensively discussed sooner, it may be profitably and extensively discussed now.

Pronouncing no opinion as to the right or the wrong of the fact disclosed, this is plain, that all the bases adopted and acted on in the colonies of Britain shew, more or less, forbearance on two points, namely, what, for lack of a better name, we must call the "Voluntary question," and on what is, or is not, to be called Erastianism. The basis of all the colonial churches, as a matter of fact, have contemplated either or both of these points, and have been so constructed that men holding antagonistic views have been able to sign them. From this fact, two inferences are deducible: 1st, That all these bases are wrong, because any concession on either of these points is wrong; or 2d, That forbearance on these points is a right thing in order to union, and these bases are

so far right. Each will decide for himself; meantime, we place the productions themselves before the reader without further preface.

THE VICTORIAN BASIS.

In these recent colonial movements, the Australian colony of Victoria takes the lead. How long the preliminary discussions lasted, we do not know; that they had sufficient acrimony is certain from the fact, that a few ultra Free Churchmen on one side, and one or two ultra Voluntaries on the other, refused to go into the United Church. There must have been hot contendings before these gentlemen resolved to leave their brethren, or their brethren resolved to leave them. At the time of the union, the colony was blessed with four Presbyterian churches, namely, the "Synod of Victoria," representing the Established Church of Scotland; the "Free Presbyterian Church of Victoria," representing the Free Church of Scotland; the "United Presbyterian Church of Victoria," representing, we presume, the United Presbyterian Church of Scotland, and the "United Presbyterian Church of Australia," representing, it is probable, itself. On the day of union, the "Established" Synod mustered, with its moderator at its head, thirteen strong; the "Frees," counted with their moderator, nineteen strong; the "United Presbyterians" were with their moderator, four, all told; and the *other* "United Presbyterians," with their moderator, presented a similar quartette. Four, or four hundred, Presbyterians would divide and have their synods, with, at least, the form of that august institution where the substance was unattainable.

These forty ministers and a number of elders met in the Scots Church, Melbourne, on the 7th of April, 1859. They met as constituted synods, "for the purpose of uniting in one synod, and forming themselves into one church, under the designation of 'The Presbyterian Church of Victoria.'" The senior moderator, the Rev. W. Frazer, commenced the pro-

ceedings, by giving out a portion of the 102d Psalm, and reading portions of Scripture. The various clerks then read the last minutes of the respective synods, "in which they severally declared their determination to enter into union and form themselves into one synod, to be the supreme court of the united church, under the title of 'The Presbyterian Church of Victoria.'" After further religious services of prayer and praise, the now united synod proceeded to elect as moderator, the Rev. James Clow, who took the chair and constituted. "At the request of the moderator, the whole of the ministers and elders now stood up, while he read aloud the basis of union, and the formula, as follows:"

"I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

"II. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the Civil Magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the Civil Magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

"III. That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive all ministers and preachers from other Presbyterian Churches applying for admission, who shall thereupon become subject to its authority alone."

These documents having been read, the sacrament of the Lord's Supper was dispensed. This done, the members present signed the basis, and the synod adjourned.

This is a very short document. Nothing is said which defines in any way the power or duty of the civil magistrate, either in theory or application. Neither is anything said about Erastianism, in theory or application. Consequently, Voluntaries and State Churchmen, members of the Free Church and of the Established Church, can all sign with a clear conscience, and have actually so signed. The absence of anything more definite on the province of the civil magistrate seems to indicate the intention to leave the question

open. It is also next to certain, that of the forty subscribers, there was not one who held Erastian views in theory; and since it is impossible in Victoria, or any other British colony, to carry such views out into practice, it may be supposed that silence as to differences of opinion about certain Scottish disputes may have been necessary. The facts are, that, in the Victorian basis, members of that church may be Voluntaries if they please, or, on the other hand, may approve or disapprove of the position of the Established Church of Scotland. We believe that the Victorian basis provides that, on the two points indicated, members of that church shall enjoy perfect freedom of opinion.

THE NOVA SCOTIAN BASIS.

Next in order comes the union effected by the Presbyterians of Nova Scotia. One or other of the leading bodies in Scotland first supplied this colony with Presbyterian ministers, and as *their* standing apart must, in the clear air of North America, have seemed peculiarly out of the question, there was a union so long ago as the year 1817, the first colonial union of which, so far as we know, there is any record. The catholic spirit of Dr. Heugh was much stirred by this little incident, which, amidst the polemical haze of fifty years since, must have seemed a curious one. That united church was styled "The Presbyterian Church of Nova Scotia." In the course of years the Church of Scotland sent out men, who stood aloof, and thus a church, nominally connected with the Establishment, gradually grew up. In 1844, this Nova Scotian State church had its "disruption," the Free Church party calling themselves "The Presbyterian Church of Nova Scotia, *adhering to the Westminster Standards,*" the latter clause containing an assertion, as will now be admitted, in questionable taste, whether we view it simply as part of a name, or as indicative of offensive assumption. The little colony was now edified by the spectacle of three Presbyterian Churches,

all signing the same creed, enjoying the same form of government, and all likely, more or less, to thwart one another. In 1845, the seceders and the Free Churchmen negotiated with a hope of Union, but the Voluntaryism of the former did not suit the views of the latter, and after four years of debate, the attempt died down in 1849. Six years more elapsed, during which Seceders, Establishment people, and Free Church people labored, each to do good in a general way, and in a special way, as elsewhere, each to outrun the other. During these six years, the union question lay dormant. In 1855, however, the negotiations were resumed, and, after consultation for five years, they were brought, in 1860, to a final and satisfactory termination, the Established Church party, however, standing aloof then, and to this day.

The time and circumstances of this uniting are thus set forth in the "Minutes:"

"At the Union Tents on Patterson's Hill, Pictou, October 4th, One thousand eight hundred and sixty years, 11 o'clock a. m.—At which time and place the Synods of the Presbyterian Church of Nova Scotia, and the Free Church of Nova Scotia, met in their constituted capacity to consummate a union, according to arrangements previously made and mutually agreed upon. The proceedings were commenced by Rev. J. L. Murdoch, the senior moderator, giving out the 100th Psalm, first version."

The italics are in the minutes. We need not quote further, but would briefly state that the clerk of each synod read the last minute and called the roll of his own church. This done, the clerk of the synod of the Presbyterian Church of Nova Scotia read the basis of union, from, we are emphatically informed, "a parchment roll," and this was as follows:

"The Synod of the Presbyterian Church of Nova Scotia, and the Synod of the Free Church of Nova Scotia, recognizing each other as churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

"I. That whatever designation may be adopted by the United Church, it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister churches, whose soundness in the faith, and whose ecclesiastical polity, accord with the sentiments of the united body.

"II. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and

practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of gospel ordinances within our bounds, and for the enlargement and permanence of the church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of church courts.

"III. That the standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter; the following explanations being subjoined, in reference to the statement of the Confession regarding the power of the civil magistrate, *circa sacra*, as limited by the Act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

"1st, That the United Body disclaim, as unscriptural, all right on the part of the civil magistrate to regulate or review the procedure of the courts of Christ's church, maintaining that the church is a free institution under law to Jesus, and to be held entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of his house may require.

"2d, That while recognizing magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that "it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, even in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion," a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, the United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of his gospel, the rights of conscience, and the liberties of man.

"3d, Finally, while recognizing the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and their queens nursing mothers to the church, the synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities, is one on which, in their circumstances, they are not called upon to come to any deliverance."

This is a peculiar production. Its preamble, and *first* and *second* heads, are cumbrous to an unusual degree, while its *third* head seems, to all practical ends, a carefully prepared fence against what, for want of a better name, we must call the establishment principle. It seems, indeed, rather surprising that the Free Church party in Nova Scotia accepted a document which, to one outside, appears to exhibit so marked a reluctance to allow the rudimentary principle for which their church in Scotland so vigorously contends. There are many words, and the words seem to admit the root principle, while, after all, little or nothing is admitted. The Nova Scotian basis is marked so peculiarly by its tenderness towards volun-

tary views, that it looks as if designed to defend them. No doubt, one holding the opposite views can sign it; that small quotation from the "Associate Synod" may warrant this; but the value of this little piece is lessened by the closing statement, to the effect that, "the question as to the mode in which the civil magistrate MAY (observe, it is *may* not *shall*) discharge his responsibilities, is one on which, *in their circumstances*, they are not called to come to any deliverance."

But the existence of such a basis is not wonderful, when it is remembered, that the United Presbyterian Synod had forty ministers, while the Free Church Synod had only twenty-five on the day of uniting. The former body was older in history and men, and, we presume, altogether before the Free Church in influence, so that they could and did put their imprint on the basis as visibly, as if it had been drawn up by Dr. Marshall of Kirkintilloch, or Dr. Wardlaw of Glasgow.

THE CANADIAN BASIS.

The settlement of Presbyterian ministers in Canada is now a matter running far back in the life of our Colonial empire. The oldest Presbyterian Church in that colony is, if it still exists, St. Gabriel Street Church, Montreal. While it was building, the toddy-loving Scotchmen who erected it met in a little-used Romish Church, placed at their disposal by the genial old French priest, so different from the productions of Maynooth and Jesuitism. St. Gabriel Street Church was built seventy-six years ago. Before this time (1791), however, the Cameronian regiment had been quartered in Quebec, where a teacher named Keith conducted a service for them; but there was no Presbyterian church in Quebec until the year 1809, some eighteen years after the opening of the Montreal one. In 1793 the "Presbytery of Montreal" was formed, consisting of three ministers and three elders; but it was not till 1831, thirty-eight years later, that any regular presbytery in connection with the Church of Scotland was

formed. The long period between, say 1790 and 1831, was one of irregularity, during which the Presbyterians of the colony were supplied by the Church of Scotland, the London Missionary Society, the Relief Church, the Associate Presbytery of Edinburgh, and the Dutch Reformed Church, or other bodies in the United States. It was from the year 1831, however, that Canadian Presbyterianism began to assume a firm form, and at the period of the Disruption in Scotland, it was in active and methodical operation, taking up the ground, and including elements which, to a great extent, were formerly at work in an isolated fashion. In 1844, twenty-three ministers of the Synod, in connection with the Established Church of Scotland, separated, sympathizing with the Free Church at home, and assuming the name "The Presbyterian Church of Canada." Though not numerous, there existed, at this time, a "Secession Synod," connected with, and largely dependent upon, the Secession Church of Scotland. In the year 1844, these three bodies represented the Presbyterians of Canada.

No sooner did the Canadian Disruption take place than, as in Nova Scotia, an attempt was made to form a union between the Free Church party and the Seceders. The negotiations were conducted with much more than common talent, and, we may add, candor; for on one side was the Rev. John Bayne, and on the other, Rev. Wm. Proudfoot, Mr. Bayne, especially, being, as all who knew him testify, a man of great and brilliant powers. These negotiations were discontinued in 1848, at which time the Synod of the "Presbyterian Church of Canada" expressed their regret "to find that there are very important differences between the views of this Church and the views declared by the Committee of the (now) 'United Presbyterian Church.'" Six years elapsed before anything more was done in the same direction. The matter again came before the Synod of the Presbyterian Church of Canada, in 1854, when, while appointing a Union Committee, that Synod

reiterated, with much emphasis, their views on the duty of the civil magistrate, as opposed to those avowed by the United Presbyterian Synod. In 1855, the matter was again before both Synods. In 1856, the Committees of the two Churches met, and declared the existence of unanimity "on all the great doctrines laid down in the Westminster Confession of Faith, *apart from the question pertaining to the power, obligation, and duties of the civil magistrate.*" This, then, was the one known point of variance. In 1857, the Joint-Committees drew up certain articles, and submitted them to their respective Synods, but the difficulty still attached to the same point. In 1858, "forbearance on this point" began to be pleaded for in the Free Church Synod, for "no surrender" was likely in the other.

Dr. Bayne, and the minority who followed him, urged that the two churches were antagonistic in 1848, and that it was essential to ascertain which had changed its mind in 1858, and, if change had come, in what direction, on which side, and to what extent had it come? To these questions no adequate reply was ever given. The truth seemed to be, that the United Presbyterians had in no way altered or modified their views, while a large body of young men entering the other Synod had become indifferent to a subject which, with very few exceptions, they had never examined. At the same time the Presbyterian Church of Canada never did, up to the last moment, intentionally or knowingly, abandon her old doctrine of the duty of the civil magistrate to acknowledge Christ in his official relationships. On this point she never meant to yield, nor did she consciously yield, although, as yet may appear, the United Presbyterians got a great advantage over her by a provision made at the eleventh hour, for the very purpose of preventing anything of the sort.

The Canadian union between the Free School and the United Presbyterian Church took place in the month of June,

1861, in the city of Montreal, and the basis on which it was formed is as follows:

"The Presbyterian Church of Canada,' and 'The United Presbyterian Church in Canada,' believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united and form one Church, do hereby agree to unite on the following basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring at the same time, that no inference from the fourth Article of said Basis is held to be legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in the said fourth Article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order.

"Article I. *Of Holy Scripture*.—That the Scriptures of the Old and New Testaments, being the inspired word of God, are the supreme and infallible rule of faith and life.

"Article II. *Of the Subordinate Standards*.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards.

"But whereas certain sections of the said Confession of Faith which treat of the power or duty of the civil magistrate have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in his church, it is to be understood as follows:—

"1. That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any differences of opinion which may prevail on the question of the endowment of the Church by the State.

"2. That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment, which are asserted in Chap. XX., Sec. 2, of the Confession, and in accordance with the statements of which this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the doctrine of Scripture, without let or hindrance, provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society.

"3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

"III. *Of the Headship of Christ*.—That the Lord Jesus Christ is the only King and Head of his church; that he has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

"IV. *Of the Headship of Christ over the Nations and the Duty of the Civil Magistrate*.—That the Lord Jesus Christ, as the Mediator, is invested with universal sovereignty, and is, therefore, King of nations, and that all men, in every capacity and relation, are bound to obey his will as revealed in his word; and particularly, that the civil magistrate (including in that term, all who are in any way concerned in the legislative or administrative action of the State), is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

"V. *Of Church Government.*—That the system of polity exhibited in the 'Westminster Form of Presbyterian Church Government,' in so far as it declares a plurality of elders for each congregation, the official equality of presbyters, who minister in word and doctrine, without any officers in said church, superior to said presbyters, and the unity of the church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this church, and is, in the general features of it therein set forth, believed by this church to be founded on, and agreeable to, the word of God.

"VI. *Of Worship.*—That the ordinances of worship shall be administered in this church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship."

This is a very carefully drawn document, and exhibits, in its preamble and other explanations, plain traces of the conflicts of opinion through which it was arrived at. There were two powerful churches in treaty here. When the basis was adopted, the Free Church in Canada numbered somewhere about one hundred and twenty or thirty ministers, and the United Presbyterian Church about seventy ministers, and both Churches had many members who really understood their respective views and were tenacious in maintaining them. As has been already stated, the United Presbyterian Church was so voluntary, and the Free Church so strong on the opposite side in 1848, that union was then found to be impossible. That this was effected, partially, in 1860, suggests some thoughts as to what had happened in the mean time. Had the United Presbyterians, or the Free Church, given up their old opinion? Certainly not. So far as we know, both churches were, as far as public statements went, the same in doctrine in 1860 as they had notoriously been in 1848. How then could they unite? It will be seen that the one point between them was, "What are the duties of the civil magistrate in reference to religion?" and a perusal of Mr. Kemp's "Digest of Minutes of the Synod of the Presbyterian Church of Canada" must convince any one, that the point of original difference was never settled, and that, on this point, the basis is one of forbearance. The preamble sets forth that, "unanimity of sentiment is not required in regard to the *practical applications* of the principles embodied in the said fourth article,

and that, *whatever* difference of sentiment may arise on these subjects, *all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order.*" Thus, then, while the fourth article of the Canadian basis clearly asserts that Christ, the Mediator, is king of nations, and that the magistrate, in all his acts, must acknowledge him, the *preamble* makes the *article* anything or nothing, by leaving the *application* of the principle to be decided, yea or nay, *by a majority*. It is certain that men have held the principle and denied any appreciable application of it; that it has thus been with them utterly barren; that, in short, they have believed that the magistrate was bound to acknowledge Christ as king of nations, but that when he did so, and studied the Bible to know the will of the king, he discovered that the will of the king was, *that he, as a magistrate, had no connection with, or duty in, religious matters at all.* The preamble, we presume, was added by the Free Church, because they supposed they would have a majority. and so would be able to secure an application of their principle; but the preamble is really an avowal, that the church has no known application of the principle of the fourth article, and that a majority can, at any moment, render this a neat sentence and no more. It is a basis of forbearance.

THE NEW ZEALAND BASIS.

We have not been able to procure particulars of the steps which preceded this consolidation. In the printed proceedings of the "First General Assembly of the Presbyterian Church of New Zealand," we have an account of a "convocation," and we learn that this was composed of "ministers and elders from the various presbyteries and kirk-sessions throughout New Zealand." It met in Auckland, November 21, 1862, and with much harmony agreed upon a basis and consequent union, which union was effected in St. Andrew's Church, Auckland, on the 25th of the same month. This

document had been prepared and sent some time before to all the ministers in the colony, so that there had been other proceedings than those set forth in the minutes before us. What churches the parties uniting represented, is not stated, but we believe that the Established, the Free, and the United Presbyterian Churches, had each ministers in New Zealand, who almost all united. On the day of union, fourteen ministers in all signed the basis, which is as follows:

"*Preamble.* We, the undersigned ministers and elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned ministers and elders in New Zealand, believing that it would be for the glory of God and the advancement of the cause of Christ, that we should unite and form one church, do hereby agree so to unite under the name and title of the Presbyterian Church of New Zealand, and resolve that the following be adopted as the 'basis of union.'

"I. That the word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government, and discipline in the church of Christ are to be decided.

"II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, are adopted as the *subordinate* standards of this church; as also the Directory for Public Worship, the form of Presbyterian Government, and the first and second books of Discipline, in so far as these latter are applicable to the circumstances of the church.

"In reference to these *subordinate* standards, this church thinks it right to declare,—

"(1). That inasmuch as the doctrines therein contained, relative to the power of the civil magistrate, are liable to a difference of interpretation, her office-bearers, in subscribing her standards, are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

"(2). That this church, while recognizing the authority of the civil magistrate in his own province, and the great principle of the responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privilege enjoyed by her office-bearers and members is subject to the control or interference of any body foreign to herself."

This basis needs little comment. It is neatly drawn up, and so simple, that one sees the absence of that antagonism so obvious in other documents. Still, it has its explanations about the "civil magistrate." It will be noted also, that it is pointed in asserting "supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people," and "that no spiritual privilege enjoyed by her

office-bearers and members is subject to the control or interference of any body foreign to herself." The reference to the magistrate, "in his own province," indicates the voluntary claim, and this reference to "any body foreign to herself," points to Cardross. Plainly, however, it is a document which any man could sign with a clear conscience, no matter to which of the three great divisions of Scottish Presbyterianism he might belong. Forbearance is, therefore, the rule on the Voluntary and the Disruption controversies. It is avowed openly that the doctrines of the Confession "relative to the power of the civil magistrate are liable to a difference of interpretation," an admission this, which includes all classes of Presbyterians.

THE QUEENSLAND BASIS.

The first formal movement towards union appears to have taken place in this colony in July, 1863, when a conference on the subject was held in Brisbane, the capital. There were at that period no ecclesiastical organizations belonging to the colony itself, and the ministers and the congregations scattered about were, with a few exceptions, standing in a position of isolation. There were in all seven ministers present at the July conference. Let it not be supposed, however, that the smallness of the gathering shewed any indifference. The fact seems to have been, that the "sacred seven" included all the Presbyterian ministers in the colony. The power of small meetings to get through large business is notorious; and, as was to be expected, these good presbyters lost no time. Then and there they agreed to a basis, fixed a day for consummation, and appointed a committee to make arrangements. The day fixed for the *finale* was the 25th of the ensuing November. Unexpectedly, however, another meeting of conference became necessary, and was called for the evening of the 24th November. It appears that since the July meeting one of the seven had experienced qualms of conscience about something in the

basis then adopted. With a rapidity of conception characteristic of the whole proceedings, this second conference at once altered the basis to meet his scruples, and his objections were withdrawn. They then adjourned to meet the next morning at 9 A.M. All now appeared simple and certain; but it speedily became manifest that though there be many things and persons in this world who are simple, certainty can be predicated of few, either among men or affairs. The scrupulous brother being overpowered by fresh scruples before this meeting broke up, left it to pursue its grieved path without him, and, although entreated to do so, he would not come back. These little difficulties, and the arrangement of preliminaries, were all at last surmounted, and at half-past ten in the forenoon the six unionists met for their final act. Devotional exercises having been duly conducted, it was unanimously resolved as follows:—"That the ministers and elders now assembled, in accordance with the resolution of conference at its meeting this morning, and on the basis adopted by the said conference, do, in the name of the Lord Jesus Christ, the Head of the Church, constitute themselves into the Synod of the Presbyterian Church of Queensland, and appoint the Rev. Samuel Wilson, Ipswich, to be their moderator." The basis of union was then read, and the new synod adjourned. The document is as follows:—

"I. That the word of God contained in the Scriptures of the Old and New Testament is the only rule of faith and practice.

"II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church government, the Directory for Public Worship, and the Second Book of Discipline, are the *subordinate* standards and formularies of this church.

"III. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

"IV. That this church asserts for itself a separate and independent character and position, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive ministers and preachers from other Presbyterian churches applying for admission, on an equal footing, who shall thereupon become subject to its authority alone."

Established Churchmen, Free Churchmen, United Presbyterians, alike accepted this document as a correct statement of their respective views, and any one who reads it sees that it leaves men to judge at will as to the several merits of Voluntary or Disruption contentings. On these matters there is the fullest forbearance.

THE SOUTH AUSTRALIAN BASIS.

The union proceedings in this colony are remarkable for the quiet modesty which pertains to them. The united church there is not a general assembly. It is not even a synod. It is merely, and honestly, a presbytery. There were eight ministers who came together on the 10th of May, 1865, and, as usual, these eight represented the three great sections. Their basis is as follows:—

“I. That the designation of the united church shall be, ‘The Presbyterian Church of South Australia.’

“II. That the word of God, as contained in the Scriptures of the Old and New Testaments, is held by this church as the supreme and only authoritative rule of faith and practice.

“III. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the subordinate standards of this church; but that, in adopting these standards, this church is not to be held as approving of anything in them which may be supposed to countenance persecuting or intolerant principles, or to deny or invade the right of private judgment.

“IV. That, by Christ’s appointment, the church is spiritually independent, and is not subordinate in its own province, and in the administration of its own affairs to the jurisdiction or authoritative interference of the civil power.

“V. That this church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members; and that it shall receive ministers and probationers from other Presbyterian churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula in accordance with these articles.

“*Note.*—That the Form of Presbyterian Church Government, and the Directory for Public Worship, are regarded by this church as containing excellent suggestions on the points discussed, and hence as worthy of the careful consideration of ministers and office-holders.”

This statement is neatly drawn, and like others, is obviously the production of men holding various opinions, yet men prepared to grant, on the ordinary questions of Presbyterian controversy, free and unfettered forbearance. Any orthodox Presbyterian can accept the South Australian basis.

THE NEW SOUTH WALES BASIS.

This, although the last to be proclaimed, is not the least important of these instructive compositions. It concluded the negotiations of many years, and is the fruit of much thought and delicate power of perception and statement. Unhappily, the gentleman who was really its author did not finally accept his own work; but this should not deprive him of the credit of having prepared a declaration which others sign, and on which the future church of New South Wales will rest.

Practically, there were but two elements in the formation of the present Presbyterian Church of New South Wales, namely, the Synod in connection with the Established Church of Scotland, and the Synod in brotherhood with the Free Church, and known as the "Synod of Eastern Australia." There was a third and much honoured party to this union, the Rev. Adam Thomson, minister of the United Presbyterian Church in Sydney; but as he was the only United Presbyterian connected with the movement, it is evident that difficulties, if there were any, would come chiefly from other quarters. And it was so. We pass over the earlier attempts at union which were one and all frustrated by the Synod of Eastern Australia, and take up the last and successful one, which began in 1862. Details are needless; the fact is, that during this final negotiation a small party in the Synod of Eastern Australia did its utmost to prevent union, demanding from the Synod of Australia in connection with the Established Church, to all intents and purposes, that this Synod would admit that the Established Church of Scotland occupied a sinful position, and that they lived in sin by being so long connected with her.

Amidst extreme difficulty and extraordinary opposition, however, matters were at length arranged; and finally, the Synod of Eastern Australia took unto itself an organization known in the colony as "the Synod of New South Wales,"

consisting of four ministers. In order to make this absorption, they assumed for a few months the title of the "Synod of the Presbyterian Church in New South Wales," and under this title they united in September 1865, with the "Synod of Australia in connection with the Established Church of Scotland." This is their Basis:—

"I. That the designation of the United Church shall be, the 'Presbyterian Church of New South Wales;' and that the supreme court of the church shall be designated, 'The General Assembly of the Presbyterian Church of New South Wales.'

"II. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this church as the supreme and only authoritative rule of faith and practice.

"III. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of the church.

"The subordinate standards above enumerated, are received with the following explanations:—

"1. That, while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as directories for catechising, the Directory for Public Worship, the Form of Church Government, and the Second Book of Discipline are of the nature of regulations rather than tests, and are not to be imposed by subscription upon ministers and elders.

"2. That in adopting these standards this church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the rights of private judgment.

"3. That, by Christ's appointment, the church is spiritually independent, and is not subject, in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power.

"V. That the Church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members.

"VI. That this church shall receive ministry and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula."

This is a well drawn document, and needs little or no comment. The difficulty in New South Wales was about Erastianism. This was the one point on which opposition forever hinged. But all that is needful to secure the exclusion of Erastian action, whatever such an expression may be supposed to imply, is found in the existing basis. Here, however, as in all and every other existing basis, the Voluntary may cling to his Voluntaryism, the Church of Scotland man to the Established Church, and the Free Churchman to his Disruption

testimony. General statements of principles, with no attempt at application, characterize this as well as all the other agreements and unions of this day.

This is the last union which has taken place. In looking over each or all of the bases set forth, it will appear:—

1st. That no disagreement on questions of a doctrinal sort, excepting those connected with Voluntaryism or Erastianism, has anywhere come up. Whether this apparent unity of sentiment on all the fundamentals of orthodoxy is real, or apparent only, time will more perfectly declare. We can hardly believe that the identity of sentiment is, in all cases, as perfect as it would seem. We think, however, that orthodoxy is in no danger, and that in the main there is a veritable agreement, deep and sincere, in fundamentals. All branches of the Presbyterian Church do hold fast by the great features of the Confession. Had such not been the case, the divergence must have come out in some quarter.

2d. That in two instances, those of Nova Scotia and Canada, the one point of debate was the Voluntary or opposite view of the duty of the magistrate. Elsewhere, this was little debated in any case, and in some cases it was not debated at all. In Nova Scotia, the Voluntary party preponderated, and the Establishment view was in the minority, and had to struggle for expression. We find, accordingly, that as little as possible is said to countenance it, but yet enough to enable those who hold it, to go in with those who have hitherto been its most vigorous opponents. In Canada, the Voluntary view was by no means popular with the Free Church party, and that party being in the ascendant, the basis gives out a clear sound as to the duty of the magistrate to acknowledge Christ. At the same time, the preamble fulfills all the wishes of the most ardent Voluntary, and in that direction docks the Basis of practical power. In both instances there is a compromise on the Voluntary question. In both cases, it is a matter of forbearance.

3d. In many bases, room is made for Voluntaries, it being in all cases provided that the Twenty-third Chapter of the Confession is not liable to any interpretation countenancing persecution, or magisterial intervention in church affairs, which is all that is required to their endorsation of it.

4th. It is plain, too, that Erastianism is nowhere tolerated as a doctrine or theory. Constantly the independence of the church is insisted on, as well as the exclusive authority of the supreme courts over all subordinate jurisdictions and members.

5th. At the same time this uniform protest against Erastian theories never, in any case, leads to a specification of particular instances or applications, such as might flow from the Pre-Disruption conflict. That conflict is not mentioned in any instance, and only apparently alluded to by the Nova Scotian Church. Hence it follows that, everywhere, Nova Scotia not excepted, men may sign these documents, maintaining their belief that the present position of the Established Church of Scotland is satisfactory, or that it is not; that the Disruption of 1843 was a great mistake, or a religious necessity.

6th. It may safely be asserted, that in every case of union, success has been the result. The people have been glad, the ministers have been glad, and the church when united has been stirred up to activity, such as, in most cases, it neither knew, nor was capable of before. Nor, so far as we know, has there hitherto sprung up any difficulty, or any point, either of belief or practice. The feature of all these unions which seems to be most striking is the fact that, the moment men have come together, they have grown into each other's confidence and esteem, so that, to an onlooker, no old difference ever appears.

We have now set forth official documents and stated a few facts; the inference, or inferences, if any or many, we leave the reader to draw for himself. We again point out the fact,

however, that on the two great matters of dispute so often named, the duty of the magistrate on matters of religion, and the present position of the Established Church of Scotland, every modern union has been effected on the principle of forbearance.

One word more. In Canada and Nova Scotia, the parties uniting were the Free and the United Presbyterian Churches. In these two colonies, the synods connected with the Established Church have stood aloof. It has been asserted that in Canada they did so from an unwillingness to wink at the Voluntaryism of the United Presbyterians, and that had the Canadian Union first been one of the Free and the Established synods, the United Presbyterians would have been brought in surely and speedily, so that Canada would, probably, by this time, have had one great Presbyterian Church. This is the opinion of some whose views are weighty. It certainly does seem to be a matter of regret, if these views be correct, that union in Canada did not proceed in different order, namely, Established and Free Church first, then these two being one, this one Church and the United Presbyterian. Room, and honorable reception for the latter body could most easily have been found, if the two former had joined. As it is, it will be a great difficulty to unite all, and the colony, by an error as to a mere point of arrangement, for we apprehend it was not a point of principle, has fixed on itself, for many a day, a divided Church.

ART. IV.—PRESBYTERIAN DIVISION AND REUNION, IN
SCOTLAND, IRELAND AND THE UNITED STATES.

By HENRY B. SMITH, D.D.

The preceding article, from the British and Foreign Evangelical Review, gives the main facts of the case in respect to Presbyterian Reunion in the British dependencies, and also the Bases actually adopted. It was natural that Reunion should first be consummated in the Colonies, since the dispersed branches of the Presbyterian family would be more likely to feel their need of each other's support, while the original causes of separation are weakened by distance and by the new relation of things. The Bases, too, contain some points which may be profitably considered by us in our present attempts at reunion. In particular, as to the doctrinal basis, most of these documents lay down as the first article, that "the Holy Scriptures, being the inspired Word of God, are the supreme and infallible rule of faith and life;" the New Zealand Basis adds, that the Scriptures "are the only certain standard by which all matters of doctrine, worship, government and discipline in the Church of Christ are to be decided;" the South Australian Basis reads, that the Scriptures are "the supreme and only authoritative rule of faith and practice." And almost all these Bases speak of the Confession of Faith, the Larger and Shorter Catechisms, etc., "as the *subordinate* standards of the Church." This puts the Word of God and the Confession in their proper relation to each other and to the Church. This is the necessary result of the Protestant principle as to the rule of faith.—These Bases still further show the entire practicability of reunion, when its terms are wisely stated and candidly weighed. In seven instances, in

the British provinces alone, reunion is now an accomplished fact; and though it is not yet perfected in all the colonies (e. g. in Canada and Nova Scotia the synods connected with the Established Church still stood aloof), yet very much has been done, and the drift is right.

All over the world, the most significant Presbyterian bent (not now to speak of other communions), is toward Reunion. The power of the divisive and alienating tendency has for the present spent its force. We are coming together, because we are getting to understand one another better. To aid in this work, which, on account of its importance, ought to be conducted in full view of all the facts of the case, we intend, in this article, to supplement the preceding, by collecting the other bases of reunion, past and present, in our own and other countries. Some of the difficulties and obstacles in Scotland and Ireland do not exist among ourselves, while we also have divers questions to settle, which have not been raised abroad. The whole forms an instructive chapter in the History of the Church.

When John Knox returned to Scotland from Frankfort, in 1559, he found the Lords of the Covenant already bound together in a Solemn League. The old Scottish Confession and First Book of Discipline—the former Calvinistic, the latter Presbyterian—drawn up by Knox, were adopted in 1560; the Second Book of Discipline, by Andrew Melville, was adopted by the General Assembly in 1578, and sanctioned by James in 1592. The nation was Presbyterian. The English attempt to force Episcopacy upon it was sternly resisted, even unto blood. In the civil conflicts under Charles, the Scotch influence was thrown into the scales with the Puritans, and England was saved to the Reformation. The Westminster Confession was adopted, with reservations as to the power of Synods, by the Scotch Kirk in 1647. England itself for a short time became Presbyterian, but Cromwell and the Independents obtained the power, and Presbyterianism fell back,

for the most part, to its Scottish fastnesses; in 1700 there were about 800 Presbyterian churches in England. The conflicts, in which were the germs of the subsequent divisions, began in the so-called "Second Reformation" in Scotland. The Scotch Assembly, 1698, in a *Seasonable Admonition*, declared Christ to be the only Head of the Church. Patronage had been prohibited by Parliament in 1692, and in the Books of Discipline. It was restored by an Act passed after the Union, and in 1732 the Assembly yielded. This led to the first Secession,—for the sake of preserving the purity and independence of Christ's Church. (1.) In 1733, Ralph and Eben Erskine, with six others, formed the Associate Presbytery, which became a Synod in 1746. A doctrinal element also occasioned this Secession, viz., that raised by Fisher's *Marrow of Modern Divinity* (1645, republished by Hog); the Moderates (called Neonomians) being then in power in the Assembly, condemned five propositions; on assurance as necessary to faith; on the unlimited offer of Christ to all men as a warrant to each one to receive Christ; on the law not a rule of life to believers, etc. This helped on the Associate Secession. (2.) On the question of the oath demanded of freemen in the royal burghs, the Associates were divided, 1747, into Burghers and Anti-Burghers; and the Burghers were again split, in 1796, into two parts, called Burgher Old Lights and Burgher New Lights. (3.) The Reformed Presbyterians,—also called Covenanters and Cameronians—led by McMillan and Nairne, were opposed to the Revolution Settlement, and formed a Presbytery in 1743. (4.) The Relief Secession, under the lead of Thos. Boston and others, separated on the question of Patronage in 1761.—In the Established Church, the Moderates, under the so-called Robertson Administration, held the power, in the last part of the last and at the beginning of the present century, favoring patronage and a mitigated orthodoxy. The dissenting Presbyterian churches grew rapidly; from 1789 to 1834 the increase was over 600 congregations.

The first reunion among these churches took place in 1820, between the Associate Burghers and the Anti-Burghers (General Associate), after seventy-three years of separation: they then numbered 262 congregations—of which 139 were Associate and 123 General Associate. This union was called the United Secession. In 1847, after negotiations running through eleven years, the Relief Church also joined them, having 114 congregations with 60,000 members; and thus was formed the United Presbyterian Church, which now has over 600 ministers and 650 churches. It is this church which is now negotiating for union with the Free Church.

In Ireland there were parallel divisions, with some attempt at reunion. The General Presbyterian Synod of Ulster was formed in 1690—the Presbyterians then numbering 600,000. The non-subscribing Presbytery of Antrim was formed in 1726; the Associate Anti-Burghers, 1751; and the Burghers (Associate Presbytery of Down), the same year; the last two were reunited in 1818. The Ulster Synod was divided on the question of the Trinity in 1827; the Unitarians separated. In 1840 this Synod, numbering 292 churches, was united with the Seceders, numbering 141, and a General Assembly was formed, which has since been prosperous. The chief question now agitated is in respect to the *Regium Donum*, which amounts to some £40,000 per annum.

The next important division in the Church of Scotland in modern times was that made by the Exodus of the Free Church in 1843, on the question of Patronage. The contest dates back from the Act of 1711. The famous Auchterarder Case, in 1837–8, was decided in the Courts and in the House of Lords, in favor of the Patrons, and against the right of *veto* on the part of the people. The Assembly, in 1842, passed its *Protest anent Encroachments*, 241 to 110. The House of Lords decided anew against the protestants, and, in 1843, 474 members of the Assembly, led by the Moderator, Dr. Welch, by Chalmers, Gordon and others, formed the

Free Church, of which Chalmers was the first Moderator. All the foreign missionaries went with them. They built 500 churches in a year. Their contributions have been unparalleled; since the disruption they have raised over twenty-five millions of (gold) dollars for the building of churches, schools and manses, and for education; last year over two millions were contributed. And its influence has reacted on the Established Church, which now raises three times as much annually for missions, etc., as it did before the separation (last year reaching the sum of six hundred and fifty thousand dollars), while, within the last ten years, it has contributed about two millions of dollars for church extension alone. The increase of the United Presbyterian Church has also doubled within the past few years. The Established Church of Scotland now numbers 1,200 ministers and 1,230 congregations; the Free Church, 810 ministers and 900 churches; the United Presbyterian Church, 600 ministers and 650 churches; the Reformed Presbyterian Church, 90 ministers and 100 churches; the Original Seceders, 25 ministers and 36 congregations; and there is also a small secession (the Steel and Lusk party), of the Reformed Presbyterians, who went off in 1830.

The Presbyterian Church of England has 100 ministers and 110 churches; the United Presbyterians of England, 60 churches; and the church of Scotland in England, 18 churches. At the last meeting of the United Presbyterian Synod of England, in October, 1867, at Berwick-on-Tweed, the Moderator, Dr. Cairns, spoke earnestly in favor of union with the English Presbyterians. A deputation from the latter church was present, consisting of Rev. Messrs. Dinwiddie, Black and Valance, ministers, with two elders, the burden of whose addresses was also for union. A resolution was passed, expressing gratitude for the success which has already attended the negotiations for union, and the hope that it might not be unduly delayed, and that the union might comprise the four negotiating churches.

The four negotiating churches here referred to, are the Free Church, the United Presbyterian Church, and the Reformed Presbyterian Church of Scotland, and the Presbyterian Church of England. Negotiations commenced between them in 1863, and they are still continued, with good prospect of a successful result. On the vexed question of the relations of the church to the civil power, and to endowments, a programme has been proposed, which, for all practical purposes, harmonizes the various views. In respect to doctrine, too, a result has been reached in which there is substantial unanimity. Other heads of the Programme, especially those that deal with the Worship, Government and Discipline of the Church, and with the questions which relate to property and finance, remain to be adjusted. At the meeting of the United Presbyterian Synod, in May last, by a vote of 389 to 39, the Synod adopted a resolution declaring its satisfaction with the harmony subsisting between the churches, expressing the opinion that there is no inseparable bar to union in their distinctive principles, and reappointing the committee to prosecute the negotiations. This result was reached, notwithstanding the reproaches cast upon the United Presbyterians by Drs. Begg, Gibson and others in the Free Church, on doctrinal and other points. In the Reformed Presbyterian Church—the old Covenanters—the result was even more gratifying; only a single voice was raised in opposition to the reunion, and that voice was not heard in the final vote, so that it was solid and unanimous. In the Free Church Assembly, by a vote of 346 to 120, the following result was reached: “The General Assembly approve the Report on Union with the other Churches, and express their grateful satisfaction with the large measure of agreement under the first head of the Programme [that relating to civil government], as well as with the reiterated assurance of entire agreement under the second head [on doctrine]. Further, the General Assembly being more than ever impressed with the duty and importance of aiming at a cor-

dial union among all the dis-established branches of the Church of Scotland, reappoint the Committee with the former instructions; and being of opinion, as at present advised, that as regards the first head of the Programme, considered in itself, there appears to be no bar to the Union contemplated, the General Assembly, while reserving final judgment on the whole case and every part thereof, direct the Committee to give their earnest attention to the other heads of the Programme, especially those which deal with the Worship, Government and Discipline of the Church, and with those important practical questions which relate to property and finance."² Drs. Begg, Gibson, Wood and other opponents of the union resigned their places on the Committee, and protested against the result as "an abandonment and subversion of an undoubtedly constitutional principle of the Free Church," and as "*ultra vires*" of the Assembly. The reappointed Committee is a very large and able one, consisting of such men as Dr. Buchanan (the Convener), Dr. Roxburg, the Moderator of the Assembly, Drs. Candlish, Guthrie, R. Buchanan, Macleod, Principal Fairbairn, Professor Bannermann, and other well known names.

The great debate on the subject of union, which came off in the Free Church General Assembly, is published in full in its "Proceedings,"[†] where it occupies 135 pages; and it has been republished, in part, in a pamphlet, issued by Thomas Nelson & Sons, Edinburgh.[‡] Able speeches were made by Dr. Buchanan, Dr. Rainy and others for the union, and by Dr. Begg, Dr. Gibson and others against, covering all the ground in debate, of which we can notice only a few salient points.

The chief questions were upon State endowments, the office

* Acts of the General Assembly of the Free Church of Scotland, May, 1867, p. 359.

† Proceedings and Debates of the General Assembly of the Free Church of Scotland, May, 1867. Edinburgh: Jas. Nichol.

‡ Speeches on Union, delivered in the General Assembly of the Free Church of Scotland, May, 1867.

and powers of the civil magistrate, and the voluntary principle. The United and the Reformed Presbyterians are wholly opposed to the connection with the State; the Free Church has always contended (as did Chalmers), in theory, that there might be national church endowments. It was agreed, however, that the differences were chiefly theoretical, and that there is no probability that any practical question will arise, on this point, to disturb the future harmony of the united church. The position of the Free Church was summed up by the late Principal Cunningham, as quoted by Dr. Buchanan, to the effect, that while they could not say "they would never in any circumstances enter into alliance with the State or receive State aid;" yet, that "they would never receive such aid on any terms in the least inconsistent with the free and full exercise of all their rights and liberties as a Church of Christ;" and that they "could scarcely conceive anything more improbable than that the rulers of Great Britain, or of any of the Kingdoms of this world, would be willing to give assistance and support to a church upon terms and conditions with which it would be lawful for a Church of Christ to comply, and that this improbability was so great as practically to amount to an impossibility." Dr. Buchanan stated the matter in a common sense way, thus: "to refuse to go into a union with other churches, in itself right and desirable, merely for the sake of keeping open a contingency as to State connection so improbable as to amount to an impossibility, would be an act of flagrant folly, if not something far worse. And even if a State connection were offered to us by which these rights and liberties were completely guaranteed, it would still be our bounden duty to consider what effect our accepting such a Civil Establishment would have upon our relation to the Churches of Christ around us." He added, that if they would consent to receive an endowment, along with Roman Catholics, they could, doubtless, have it; but, rather than do this, he believed we should be prepared to say to the

Legislature, "Down with all Church Establishments in the Kingdom;" to which the Assembly responded with long and prolonged cheering.

The articles agreed upon and adopted on these matters are as follows:

"I. That Civil Government is an ordinance of God for His own glory and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth; and that all men in their several places and relations, and therefore civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word.

"II. That the Civil Magistrate ought himself to embrace and profess the religion of Christ; and though his office is civil and not spiritual, yet, like other Christians in their places and relations, he ought, acting in his public capacity as a magistrate, to further the interests of the religion of the Lord Jesus Christ among his subjects, in every way consistent with its spirit and enactments, and that he ought to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

"III. That while the Civil Magistrate, in legislating as to matters within his own province, may and ought, for his own guidance, to judge what is agreeable to the Word of God, yet, inasmuch as he has no authority in spiritual things, and as in these the employment of force is opposed to the spirit and precepts of Christianity, which disclaim and prohibit all persecution, it is not within his province authoritatively to prescribe a creed to his subjects, or to interfere with that government which the Lord Jesus Christ has appointed in His Church in the hands of Church officers, or to invade any of the rights and liberties which Christ has conferred on His Church, and which all powers on earth ought to hold sacred, it being the exclusive prerogative of the Lord Jesus to rule in matters of faith and worship.

"IV. That Marriage, the Sabbath, and the appointment of days of National Humiliation and Thanksgiving, are practical instances to which these principles apply: 1. In regard to marriage, the civil magistrate may and ought to frame his marriage laws according to the rule of the Divine Word. 2. In regard to the Sabbath, the civil magistrate, recognizing its perpetual obligation according to the rule of the Divine Word, especially as contained in the original institution of the Sabbath in the Fourth Commandment, and in the teaching and example of our Lord and His apostles, and its inestimable value in many ways to human society, may and ought, in his administration, to respect its sacred character, to legislate in the matter of its outward observance, and to protect the people in the enjoyment of the privilege of resting from their week-day occupations and devoting the day to the public and private exercises of divine worship. 3. The civil magistrate may, and, on all suitable occasions, ought to appoint days on which his subjects shall be invited to engage in acts of humiliation or of thanksgiving; but without authoritatively prescribing or enforcing any special form of religious service, or otherwise interposing his authority, beyond securing to them the opportunity of exercising their free discretion for these purposes.

"V. The Church and the State being ordinances of God, distinct from each other, they are capable of existing without either of them intruding into the proper province of the other, and ought not so to intrude. Erastian supremacy of the State over the Church, and Antichristian domination of the Church over the State, ought to be condemned; and all schemes of connection, involving, or tending to either, ought to be avoided. The Church has a spiritual author-

ity over such of the subjects and rulers of earthly kingdoms as are in her communion; and the civil powers have the same secular authority over the members and office-bearers of the Church as over the rest of their subjects. The Church has no power over earthly kingdoms in their collective and civil capacity, nor have they any power over her as a Church. But though thus distinct, the Church and the State owe mutual duties to each other, and, acting within their respective spheres, may be signally subservient to each other's welfare.

"VI. But the Church cannot lawfully surrender or compromise her spiritual independence for any worldly consideration or advantage whatsoever. And further, that the Church must ever maintain the essential and perpetual obligation, which Christ has laid on all His people, to support and extend His Church by free-will offerings."

In respect to the second head of the Programme, on Doctrine, the results of the conference of the Committees of the several Churches are most gratifying. The only point much debated was on what we call the extent of the atonement, where the United Presbyterians hold to the views of Fisher, the Erskines and the late Dr. Brown. A motion was made in the Committee (supported only by Drs. Wood and Gibson), that they should declare, that "Jesus Christ, in the purpose of the Father, and in his own intention, offered himself to satisfy Divine justice *only for the sins of the elect.*" But this was decisively negatived on the twofold ground, "that it is not a full and adequate statement of the doctrine of the Confession" on this point; and, "because it would involve the Committee in the unwise and the unsafe course of *substituting in a formal official deliverance, other language than that of the Confession of Faith itself* in setting forth the doctrines which the Churches represented in the Joint Committee hold." And so they only resolved that "the Joint Committee found, with lively satisfaction, that, holding as all these churches do, the Westminster Confession of Faith as their common standard, they were in entire harmony as to the views which that Confession gives of the teachings of the Word of God." This "finding" did not suit Drs. Gibson, Wood and some others of the stricter observance: but it passed the Assembly by a large majority. It may be interesting to quote a portion of the debate on this point, as it was very well put. Dr. Buchanan said :

On this subject, it will be remembered by many members of the House that a truly admirable statement was made by Principal Fairbairn in last Assembly, in which he most clearly showed that the difference turned on a point as to which the Confession of Faith has given no deliverance. The Confession, he said—and, as he thought, most wisely—had viewed the redemptive work of Christ in the light of the divine intention towards the elect, and as to everything bearing on that view of it had been full and explicit, while it had maintained a marked reserve as to all besides. Dr. Fairbairn regarded the attitude which the Confession had thus taken up, in dealing with the unspeakably profound subject of the Atonement, as truly wise on two grounds:—the one, that the view of this subject which it presents is the strictly proper one for a Confession, as being the one with which the members of the Church have directly to do, as all professing to be partakers of redemption, and as that which constitutes the ground of their fellowship and of their hopes as believers; the other, that it is the view on which alone the Scriptures furnish adequate materials for doctrinal statements. It was his judgment, accordingly, that “in speaking of the work of Christ in relation to sinners generally, or to men as not certainly known to belong to the elect, the whole that can be required of any one is, that he do not use language which, either directly or by plain implication, contravenes the statements in the Confession as to particular redemption.” “To push doctrine,” he added, “or to require consent further, were virtually to make a new Confession.”

I was much interested to observe that in addressing, a fortnight ago, his own Synod [the United Presbyterian], on this very point, Dr. Goold—a man held most justly in the highest esteem, both for the soundness of his judgment and for the soundness of his theology—took up precisely the same position. “The question, be it carefully noted,” he said, “is not in reference to the absolute efficacy of the atonement in regard to the elect. On this point there is complete agreement. Nor is the question in relation to the infinite sufficiency of the atonement. Nor does the question refer to the universal offer of the gospel. On this point also the agreement is as complete. Nor does it refer to a point on which the most orthodox divines have differed, namely, whether the universality of the offer depends on the simple command of God, or on the infinite merit of the Cross. In the Churches represented in the conference there were some who took the one ground and some who took the other, and some who took both as the basis of an indiscriminate call. The one point really before us was, whether a certain sentence in the Confession warranted the belief that satisfaction to divine justice in the death of Christ includes a provision for a universal offer of the gospel.” Having thus singled out and set forth the one point on which the discussion and the difference turned, Dr. Goold added this—“My own impression is, that the difference of view lies outside of the Confession, and is not strictly determined by any sentence contained in it.”

[t Dr. Rainy also said :

One illustration of many I might give. The question in the Larger Catechism was taken, and it was said to us, “How do you interpret in the Larger Catechism this—that ‘grace provideth and offereth to sinners a Mediator’?” This is in describing the covenant of grace. Well, it was said to us—“What do you mean by ‘sinners’? Does it mean mankind sinners without distinction, or not?” I was prepared to say that that question of the Catechism considered the covenant of grace as it comes into manifestation. My view is that it is mankind sinners, and then, in connection with this manifestation thus providing and offering to sinners a Mediator, the special result is reached in the case of the elect. There were some members of our Committee not clear that this was the safe way of stating it, and different distinctions were offered

as to the kind of sinners to whom it was stated in the question that there was offered the Mediator. I do not give my judgment as much worth, but I hold in that question that the meaning is, that the grace manifests itself by the offering of Christ to mankind sinners. But it was said by some among us that can not be the meaning, because the Covenant, as it is explained in the preceding question, contemplates the elect, and therefore "sinners" can not be taken as sinners generally. Our United Presbyterian friends were disposed to say,—“If these are the views we have got to deal with, we must be very cautious what we admit here.” And they could not but feel this. Why, Fisher's Catechism, while it states with perfect clearness that the covenant of grace contemplates the elect, yet goes on to say that the first and fundamental act of the administration of the covenant is the ordaining it into a testament, and the objects of the testament are mankind sinners as such.

Such have been the divisions and such are the projects of union among the Presbyterians of Scotland and Ireland. Their history is most instructive, and contains its warnings as well as its encouragements. That some of these divisions were needless, no one now doubts. That some of them were made in a good cause, against a baneful Erastianism, must be confessed by all. But now there seems no good reason why “the dis-established Churches” should not come together. A true Scotch frankness, nobleness and caution have marked all the negotiations for reunion. The consummation, it would seem, can hardly be long delayed. When it is attained, it will be another great step in the line of the final separation of Church and State, to which Great Britain is rapidly tending. That point we long since reached. Our negotiations are not embarrassed by such questions. We have more varied grounds of difference, perplexities peculiar to ourselves, running through the whole history of the Presbyterian Churches in our country.

Presbyterian emigrants to this country were scattered in most of the early colonies, especially in the middle and southern parts. They never received aid or comfort from the State. They grew up in independence. Refugees from the persecutions in Scotland and Ireland, the French Huguenots, and emigrants from New England made up these early churches. From 1660 to 1688, especially after the bloody year of 1683 in Scotland, there was a large influx; it is estimated that some three thousand Presbyterians were trans-

ported to America from Scotland and Ireland, and scattered in servitude through Virginia, Pennsylvania and New Jersey. In 1680, two ships with Huguenots, sent by Charles II., came to Charleston, S. C.; and others followed. Francis Mackennie was in Maryland and Virginia in 1684. The Presbytery in Philadelphia, 1706, was composed of seven ministers. The Synod of Philadelphia, 1707, was made up of five Presbyteries; the ministers numbered 29, of whom 8 were Irish, 7 Scotch, 7 from New England, and two of unknown antecedents. It remained without a publicly accepted Confession of Faith, until the famous Adopting Act of 1729, which is as follows:

"The committee brought in an overture upon the affair of the Confession, which, after long debating upon it, was agreed upon, in *hæc verba*:

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have ground to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity; and do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of Faith, the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such minister or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And this Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

In the afternoon of the same day, *

"All the ministers of this Synod, now present, except one, that declared himself not prepared, viz: Masters Jedediah Andrews, Thomas Craighead, John Thomson, James Anderson, John Pierson, Samuel Gelston, Joseph Houston, Gilbert Tennent, Adam Boyd, Jonathan Dickinson, John Bradner, Alexander Hutchinson, Thomas Evans, Hugh Stevenson, William Tennent, Hugh Conn, George Gillespie, and John Willson, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace, and unity, which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises."—Minutes, 1729, p. 94.

Some questions and scruples having arisen respecting the interpretation of certain clauses in the Adopting Act, the Synod, in 1736, passed

AN ACT EXPLANATORY OF THE ADOPTING ACT.

"An overture of the committee upon the supplication of the people of Paxton and Derry was brought in, and is as followeth: That the Synod do declare, that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper, relating to our receiving or adopting the Westminster Confession and Catechisms, etc.; that, in order to remove said offence, and all jealousies that have arisen or may arise in any of our people's minds on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare, that this was our meaning and true intent in our first adopting of said Confession, as may particularly appear by our Adopting Act, which is as followeth:

"All the ministers of the Synod now present, (which were eighteen in number, except one that declared himself not prepared,) after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith and the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of these scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, except only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive these articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"And we hope and desire, that this our Synodical declaration and explication, may satisfy all our people as to our firm attachment to our good old received doctrines contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved *nemine contradicente*."—Minutes, 1736, p. 126.

The divisions under this supplementary Subscription Act* were known as Old Side and New Side. In 1738, an act was passed, aimed against the Log College, founded by the Tenents, 1728. The Synod required candidates to have diplomas from a regular college, or else to pass a special examination. Meanwhile, by the revival of 1739 (Whitefield), the demand for ministers increased. Each Side became more tenacious. This led to the first division, which continued from 1741 to 1758. Twelve ministers and eight elders of the Synod of Philadelphia had adopted in 1741 a "Protestation," excluding members of the New Brunswick Presbytery, because it had refused compliance with the act requiring special examinations, and forbidding intrusion into parishes. In consequence of this, there was a separation, and the Synod of New York was formed in 1745. Each Synod had 22 ministers. In 1758, New York had grown to 72 ministers, while the Philadelphia Synod had still only its original number. A reunion was effected in 1758, very much through the agency of Samuel Davies.

The Plan of Reunion of the Synod of New York and New Jersey, adopted May 29, 1758, is as follows :

"The Synods of New York and Philadelphia, taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible that the division of the Church tends to weaken its interests, to dishonor religion, and consequently its glorious Author, to render government and discipline ineffectual, and finally to dissolve its very frame ; and being desirous to pursue such measures as may most tend to the glory of God, and the establishment and edification of his people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavor the healing of that breach which has for some time subsisted amongst us, that so its hurtful consequences may not extend to posterity ; that all occasion of reproach upon our society may be removed, and that we may carry on the great designs of religion to better advantage than we can do in a divided

* See upon it the last number of this Review, for October, 1867, pp. 643-6.

state; and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government and discipline, there is the greater reason to endeavor the compromising those differences which were agitated many years ago with too great warmth and animosity, and unite in one body.

"For which end, and that no jealousies or grounds of alienation may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body, under the name of the Synod of New York and Philadelphia, on the following plan:

"I. Both Synods having always approved and received the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto.

"II. That when any matter is determined by a major vote, every member shall either actively concur with or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine or Presbyterian government.

"III. That any member or members, for the exoneration of his or their conscience before God, have a right to protest against any act or procedure of our highest judicature, because there is no further appeal to another for redress, and to require that such protestation be recorded in their minutes. And as such a protest is a solemn appeal from the bar of said judicature, no member is liable to prosecution on the account of his protesting: Provided always, that it shall be deemed irregular and unlawful to enter a protestation against any member or members, or to protest facts or accusations instead of proving them, unless a fair trial be refused, even by the highest judicature. And it is agreed, that protestations are only to be entered against the public acts, judgments, or determinations of the judicature with which the protestor's conscience is offended.

"IV. As the protestation entered in the Synod of Philadelphia, Anno Domini 1741. has been apprehended to have been approved and received by an act of said Synod, and on that account was judged a sufficient obstacle to a union, the said Synod declare, that they never judicially adopted the said protestation, nor do account it a Synodical act, but that it is to be considered as the act of those only who subscribed it; and therefore can not in its nature be a valid objection to the union of the two Synods, especially considering that a very great majority of both Synods have become members since the said protestation was entered.

"V. That it shall be esteemed and treated as a censurable evil, to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process according to our known rules of judicial trial in cases of scandal; and it shall be considered in the same view, if any Presbytery appoint supplies within the bounds of another Presbytery without their concurrence; or if any member officiate in another's congregation, without asking and obtaining his consent, or the Session's in case the minister be absent; yet it shall be esteemed unbrotherly for any one, in ordinary circumstances, to refuse his consent to a regular member when it is requested.

"VI. That no Presbytery shall license or ordain to the work of the ministry any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience, and declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory.

"VII. The Synods declare it as their earnest desire that a complete union may be obtained as soon as possible, and agree that the united Synods shall model the several Presbyteries in such manner as shall appear to them most expedient. Provided, nevertheless, that Presbyteries where an alteration does not appear to be for edification, continue in their present form. As to divided congregations, it is agreed that such as have settled ministers on both sides be allowed to continue as they are; that where those of one side have a settled minister the other being vacant may join with it a settled minister, if a majority choose so to do; that when both sides are vacant, they shall be at liberty to unite together.

"VIII. As the late religious appearances occasioned much speculation and debate, the members of the New York Synod, in order to prevent any misapprehension, declare their adherence to their former sentiments in favor of them, that a blessed work of God's Holy Spirit in the conversion of numbers was then carried on, and for the satisfaction of all concerned, this united Synod agree in declaring that, as all mankind are naturally dead in trespasses and sins, an entire change of heart and life is necessary to make them meet for the service and enjoyment of God; that such a change can be only effected by the powerful operations of the divine Spirit; that when sinners are made sensible of their lost condition and absolute inability to recover themselves, are enlightened in the knowledge of Christ, and convinced of his ability and willingness to save, and upon Gospel encouragements do choose Him for their Saviour, and, renouncing their own righteousness in point of merit, depend upon his imputed righteousness for their justification before God, and on his wisdom and strength for guidance and support; when, upon these apprehensions and exercises, their souls are comforted, notwithstanding all their past guilt, and rejoice in God through Jesus Christ; when they hate and bewail their sins of heart and life, delight in the laws of God without exception, reverently and diligently attend his ordinances, become humble and self-denied, and make it the business of their lives to please and glorify God, and to do good to their fellow-men; this is to be acknowledged as a gracious work of God, even though it should be attended with unusual bodily commotions, or some more exceptionable circumstances, by means of infirmity, temptations, or remaining corruptions, and wherever religious appearances are attended with the good effects above mentioned, we desire to rejoice in and thank God for them.

"But, on the other hand, when persons seeming to be under a religious concern, imagine that they have visions of the human nature of Jesus Christ, or hear voices, or see external lights, or have fainting and convulsion-like fits, and on the account of these judge themselves to be truly converted, though they have not the Scriptural characters of a work of God above described, we believe such persons are under a dangerous delusion; and we testify our utter disapprobation of such a delusion, wherever it attends any religious appearances, in any church or time.

"Now as both Synods are agreed in their sentiments, concerning the nature of a work of grace, and declare their desire and purpose to promote it, different judgments respecting particular matters of fact ought not to prevent their union; especially as many of the present members have entered into the ministry since the time of the aforesaid religious appearances.

"Upon the whole, as the design of our union is the advancement of the Mediator's kingdom, and as the wise and faithful discharge of the ministerial

function is the principal appointed means for that glorious end, we judge that this is a proper occasion to manifest our sincere intention unitedly to exert ourselves to fulfil the ministry we have received of the Lord Jesus. Accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine, that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians, thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth, and diffusing the savor of piety among our people.

Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory. And we desire that they would improve the present union for their mutual edification, combine to strengthen the common interests of religion, and go hand in hand in the path of life; which we pray the God of all grace would be pleased to effect for Christ's sake. Amen.

"The Synod agree, that all former differences and disputes are laid aside and buried; and that no future inquiry or vote shall be proposed in this Synod concerning these things; but if any member seek a Synodical inquiry or declaration about any of the matters of our past differences, it shall be deemed a censurable breach of this agreement, and be refused, and he be rebuked accordingly."*

After the reunion, the churches had peace, though their growth was retarded by the War of the Revolution. The first General Assembly was held in Philadelphia in 1789. The church then had 188 ministers and 419 churches. An unsuccessful attempt was then made to unite all the Presbyterian Churches in one organization. With the growth of the country the claims of home missions soon became pressing. Congregationalists and Presbyterians were laboring in the same fields. This gave rise to the famous PLAN OF UNION, drawn up by Dr. Edwards, which has historical importance.

"The Rev John Smalley, Levi Hart, and Samuel Blatchford, are hereby appointed a committee of this General Association, to confer with a committee to be appointed by the General Assembly of the Presbyterian Church, if they see cause to appoint such committee, to consider the measures proper to be adopted both by this Association and the said Assembly, to prevent alienation, to promote harmony, and to establish, as far as possible, an uniform system of church government, between those inhabitants of the new settlements who are attached to the Presbyterian form of church government, and those who are attached to the Congregational form, and to make report to this Association. Any two of the said committee are hereby empowered to act."

* See Minutes, 1758, pp. 285-8; also, in the Digest, prepared by Rev. William E. Moore, pp. 21-25.

Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut (provided said Association agree to them), with a view to prevent alienation, and to promote union and harmony in those new settlements which are composed of inhabitants from these bodies:

"1. It is strictly enjoined on all their missionaries to the new settlements, to endeavor, by all proper means, to promote mutual forbearance and a spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of church government.

"2. If in the new settlements any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose. But if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a Council, consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

"3. If the Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arises between him and his church, or any member of it, the cause shall be tried by the Association to which the said minister shall belong, provided both parties agree to it; otherwise by a Council, one-half Congregationalists and the other Presbyterians, mutually agreed upon by the parties.

"4. If any congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one church and settling a minister, and that in this case the church choose a Standing Committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct. That if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; if he be a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church. In the former case, the determination of the Presbytery shall be final, unless the church shall consent to a further appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such a council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder in the Presbyterian church."—Minutes, 1801, pp. 221, 224, 225.

"Unanimously adopted by the Association."—Minutes, 1802, p. 237.

Under this Plan of Union with the Congregationalists, the Presbyterian Church grew rapidly, especially in the newly settled States. But the elements, thus united, did not fuse together. The politics were not thoroughly reconciled, and could not be. Voluntary Societies took much of the proper work of the Church into their hands. An unreal compromise had been attempted. This is now universally conceded, by

the New School as well as the Old, though this was one of the main causes of the division. Theological diversities increased the discord. Extreme propositions on both sides were set in array against each other. The slavery agitation, too, was beginning, and many in the Old School, foreseeing the coming events, were willing, if not eager, to be separated from the anti-slavery influence, which was strong in the New School Churches. These and other causes led in 1837 to the abrogation of the Plan of the Union by the Old School majority in the Assembly of that year, and to the excising, without trial, of the four Synods of Utica, Geneva, Genesee and the Western Reserve. The officers of the Assembly of 1838, who held over from the previous Assembly, refused to recognize the credentials of the Commissioners for the Presbyteries embraced in this Synod; and two General Assemblies, with the same name and standards, were constituted, and have ever since remained apart. At the time of this division the whole Presbyterian Church had 220,557 members, 2,865 churches, 135 presbyteries, 2,140 ministers. According to the minutes of each branch in 1839, the Old School had 1,243 ministers, 1,823 churches, 128,043 members; the New School had 1,181 ministers, 1,286 churches, and 100,850 communicants. The Old School now numbers 176 presbyteries, 2,868 ministers, licentiates and candidates, 2,622 churches, 246,350 communicants; the New School has 109 presbyteries, 2,258 ministers, licentiates and candidates, 1,560 churches, and 161,539 church members. Of the pending negotiations for reunion we gave a full account, with the Plan of the Joint Committee, in the last number of our Review. What remains to be said, especially in view of the action of the Philadelphia Union Convention of these and other Presbyterian bodies, we defer to another article.

Besides these two churches, in which was the main strength of American Presbyterianism, there have also been representatives of the minor Scotch Presbyterian bodies. An As-

sociate Presbytery was formed at Philadelphia in 1754, by missionaries from the Burgher and Anti-Burgher Churches (Gellatly, Arnot, Proudfit and others). In 1765, there was a fruitless attempt to unite this Presbytery with the Synod of Philadelphia and New York. In 1776, they had 13 ministers. A Reformed Presbytery was constituted in 1774 of three ministers, Cuthbertson, Linn and Dobbin. Some of the Associates and Reformed united in 1788, under the name of the Associate Reformed Church; but as several in both bodies withheld assent, the result of the union was three bodies instead of two. The Associate Reformed, which took the strength of the other two, was organized into four provincial Synods, 1803, with a General Synod. The Reformed Presbytery, reconstituted in 1798, became a General Synod in 1825. The Associate Church also developed into a Synod in 1801, consisting of 19 ministers. In 1822, the General Synod of the Associate Reformed Church, under the leadership of Dr. John M. Mason, voted to unite with the Presbyterian Church (7 to 6, 4 silent). Only a part thus united. After this there were three independent Associate Reformed Synods, that of New York (43 churches in 1844), the Western Synod (180 churches), and the Southern Synod (40 churches).

The Reformed Presbyterians were divided again in 1833. Drs. Wylie, McLeod and others, in a Pastoral Address, recognized the government of the United States as lawful; for this, a Synod, claimed to be illegally convened, suspended several ministers and elders. Two Synods were the result. The stricter party took the name of Synod, the other, that of General Synod, of the Reformed Presbyterian Church. The former Synod now has 67 ministers, 89 churches, and 8,354 members; the General Synod, 54 ministers, 82 churches, and 10,000 members.

The first of the recent movements for reunion was that consummated in Pittsburg, 1858, by the union, after deliberate negotiations, of the Associate and the Associate Reformed Presbyterian Churches. At that time the former had 21

presbyteries, 197 ministers, 203 churches and 23,506 members; the Associate Reformed had 28 presbyteries, 225 ministers, 383 churches and 32,138 members. The united body bears the name of the United Presbyterian Church of North America, and it now numbers 54 presbyteries, 543 ministers, 717 churches, and 63,489 members; in eight years its ministry has increased from 422 to 543.

The joint action of these Churches on the subject of union is embraced in the following Resolutions^{*}:

"Whereas, It is understood that the Testimony submitted to the General Synod of the Associate Reformed Church by the Associate Synod was proposed and accepted as a term of communion, on the adoption of which the union of the two Churches was to be consummated; and whereas, it is agreed between the two Churches that the forbearance in love, which is required by the law of God, will be exercised toward any brethren who may not be able fully to subscribe the standards of the United Church, while they do not determinedly oppose them, but follow those things that make for peace, and things wherewith one may edify another;—

"Resolved, 1. That these Churches, when united, shall be called the 'United Presbyterian Church of North America.'

"Resolved, 2. That the respective Presbyteries of the Churches shall remain as at present constituted, until otherwise ordered, as convenience shall suggest."

The third Resolution provides for the constitution of a General Assembly; the fourth, is upon the Synods; the fifth, on the rules of these bodies.

"Resolved, 6. That the different Boards and Institutions of the respective Churches shall not be affected by this union, but shall have the control of their funds, and retain all their corporate and other rights and privileges, until the interests of the Church shall require a change."

The seventh and last Resolution provides for the meeting of the two Synods to consummate the union.

Thus did these two churches lead the way in that reunion, which now has a wider scope.

Besides the above—there are parts of the original Associate Churches which still act independently. The Associate Synod of North America, whose churches are in the West, has 14 ministers, 14 churches, 1,130 members. The Associate Reformed Synod of New York is composed of those churches in New York that did not join the United Presbyterians; it now has, we are informed, only 2 ministers, 2 or 3 churches, and 500 members. The Associate Reformed

^{*} For a full account of all the Negotiations, see "The Church Memorial," by Rev. R. D. Harper, Xenia, Ohio, 12mo. pp. 407. The "Testimony" above referred to covers 82 pages, as published.

Synod of the South has 34 ministers, and about as many churches. Its members are scattered through all the Southern States. A project to unite with the Presbyterian Church (South), 1866, broke on the question of Psalmody. The Free Presbyterian Synod of the United States, which was formed on anti-slavery grounds, and had about 4,000 members, is now united with the New School Presbyterians.

The Cumberland Presbyterian Church originated in the excitements of the Western revivals in the early part of the century. It was occasioned by the licensing in the Transylvania Presbytery of persons not educated for the ministry, which led to the formation of a Cumberland Presbytery, that was dissolved by the General Assembly. A new Cumberland Presbytery was formed in 1810, and it had a rapid growth, resulting in the formation of a General Assembly in 1829. This church is also opposed to the doctrine of predestination, and denies a partial atonement; it has altered the Confession in this sense. There was no formal division in this church during the war, though its Assemblies were much reduced, and its operations straightened. They were reported in 1863* as having 1,270 churches, 1,150 ministers and 123,000 church members. There has been a project for uniting this church with the Southern Presbyterians; but there is no prospect of its success. Their present position in respect to doctrines would preclude their adoption of our Confession of Faith. This was conceded by their delegates at the Presbyterian Union Convention in Philadelphia.

In the late troublous times there have been two other secessions from the Presbyterian Church, one from the New School, the other from the Old School. The former was occasioned by the Anti-Slavery position and testimony of the New School; the latter was the result of war and slavery. The two are

* Child's Almanac.

now one, and are called the Presbyterian Church in the United States.

The former of these, under the name of the United Synod of the Presbyterian Church, was organized in Knoxville, Tennessee, in 1858. It seceded from the New School in consequence of the action of that church in 1857, in respect to the sin of slaveholding, reiterating and applying its previous testimony. This United Synod then counted 4 Synods, 15 presbyteries, 192 ministers, 333 churches, 20,410 members. During the session of the Synod in Knoxville in 1858, it adopted a declaration of principles, and proposed terms of union with the Old School Presbyterian Church. Among these principles and terms were the following^a: approval of the Confession and Catechisms according to the Adopting Act of 1729, and of the Presbyterian form of church government; a declaration that no judicators of the Church can, *for any cause whatever*, by an act of legislation, without judicial process, exclude or condemn judicatories, or ministers or church members; a declaration that slaveholding "can not, *in any case*, be a bar to church membership," and that "the discussion or agitation of slavery, further than pertains to the moral and religious duties arising from the relation, is inappropriate to the functions of church judicatories." This proposal was very coolly received by the Old School, who told the Synod that on such a basis they "did not see that there was any prospect of advancing the interests of Christ's kingdom;" that they always kept their doors open to any who would come to them in the regular way; and that the terms proposed appeared to them "to involve a condemnation of ourselves" [the Old School] "and a renunciation of the rich and peculiar favor of God upon us, is the very matters which led to the secession from our church twenty years ago." And so that matter dropped, and the United Synod went on its way for a time by itself.

^aFor the full account, see Wilson's Presbyterian Historical Almanac, 1859.

During the late war the Old School Presbyterians in the Southern States organized a General Assembly, 1861, and adopted the name of the Presbyterian Church in the Confederate States of America. The Minutes of that body for 1863 give their strength as follows: 10 Synods, 45 presbyteries, 840 ministers, 1,147 churches, and 72,914 communicants. Negotiations were opened in 1863 for a reunion between them and the United Synod (New School); and this union was consummated in 1864. The statistical reports of the united body called the Presbyterian Church in the United States, give in 1867, 10 Synods, 46 presbyteries, 829 ministers, 1,290 churches, and 66,528 communicants—a less number than was reported for the Old School part alone in 1863. The recent statistics are probably much below the facts; from many churches and presbyteries there were no reports.

The Articles of Agreement as originally adopted, 1864, by these two churches are as follows:

"The General Assembly and United Synod of the Presbyterian Churches in the Confederate States of America, holding the same system of doctrine and church order, and believing that their union will glorify God, by promoting peace and increasing their ability for the edification of the body of Christ, do agree to unite under the name of the Presbyterian Church in the Confederate States of America [since changed], and under the existing charter of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, on the following basis, viz.:

"ARTICLE I.—The General Assembly and the United Synod declare that they continue sincerely to receive and adopt the Confession of Faith and Catechisms of the Presbyterian church, as containing the system of Doctrine taught in the Holy Scriptures, and approve of its government and discipline."

Art. II. is on the reconstruction of the Presbyteries, etc.

"ARTICLE III.—These Synods, at their annual meetings, or as soon thereafter as practicable, shall define the boundaries of Presbyteries, where ministers and churches, under the care of the General Assembly and of the United Synod, exist in the same territory, and shall so distribute said ministers and churches that those within the same geographical limits shall not belong to different Presbyteries. It is recommended that, in such changes, that Presbytery shall hold its name and succession which has the major number of ministers, and shall receive the records and presbyterial funds of the other Presbytery, assuming also its existing pecuniary obligations. And it is agreed that no other condition shall be required of the members constituting said Presbyteries, except the approval of this plan of union."

"ARTICLE IV.—Whenever organized churches, under the care of the General Assembly and the United Synod, exist in the same neighborhood—if their union is necessary to the successful sustentation of the Gospel—they are affectionately

exhorted to unite immediately, postponing private convenience to the glory of God. But no organized churches, or existing compacts with pastors or stated supplies, shall be extinguished by this act of union, except they voluntarily agree to combine with neighboring churches. And when such union of churches takes place, they, with their sessions, shall be organized under the direction of their own Presbyteries."

Art. V. is on education for the ministry, and the disposition of certain funds.

A Resolution also adopted in connection with this Plan has respect to a proposed doctrinal basis, at first incorporated with the first Article. This resolution is:

"Resolved, That the Assembly proposes the omission of the doctrinal proposition of Article I. on the following ground solely, v/z.: That, believing the approval of those doctrinal propositions by the Committee of Conference, and extensively among both bodies, has served a valuable purpose, by presenting satisfactory evidence of such harmony and soundness of doctrinal views as may ground an honorable union, the Assembly does yet judge that it is most prudent to unite on the basis of our existing standards only, inasmuch as no actual necessity for other declarations of belief in order to a happy union now exists."

This plan was adopted in the O. S. Assembly (then Confederate) by 52 Ayes to 7 Nays. Most of the negatives were on account of this last Resolution. But the wisdom of this Resolution is apparent from the contents of the doctrinal propositions, which were struck out, but which we append, in full, as a part of the history of the case:

"Inasmuch as some have been supposed to hold the system of doctrine and church order in different senses, the General Assembly and the United Synod do further adopt the following Declaration, touching former grounds of debate, in order to manifest our hearty agreement; to remove suspicions and offences; to restore full confidence between brethren, and to honor God's saving truth:

"§ 1. Concerning the *Fall of Man* and *Original Sin*, we faithfully hold, with the Confession of Faith, that our first parents, by their first act of disobedience, fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body; that they, being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descended from them by ordinary generation; and that from this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

"This imputation of the guilt of this sin of our first parents we hold in this sense; that thereby their posterity are judicially condemned by God on account of that sin, and so begin their existence in that corruption of nature and subjection to wrath into which our first parents fell by their first sin. And we mean that the guilt of their sin, which is imputed, is, according to the constant usage of theology, 'obligation to punishment,' and not the sinfulness of the act itself, which latter can not, by imputation, be the quality of any other than the personal agents.

"Touching the moral corruption of Adam's posterity, we believe that it is entire, and also native and original; that all actual transgressions do proceed from it as their source, and not merely from imitation of evil example, as the Palagians vainly affirm, and that this native tendency to sin is itself morally evil, deserving of God's righteous wrath, and requiring, both in infants and adults, the righteousness of Christ to justify from its guilt, as well as his regenerating grace to overcome it. We do also believe that, because of this original corruption, men have wholly lost all ability of will to choose spiritual good for its own sake, or to regenerate, convert, or sanctify their own hearts. But we equally reject the error of those who assert that the sinner has no power of any kind for the performance of duty. This error strips the sinner of his moral agency and accountableness, and introduces the heresy of either Antinomianism or Fatalism. The true doctrine of the Scriptures, as stated in our Confession, keeps constantly in view the moral agency of man: the contingency of second causes; the use of means; the voluntariness of all the creature's sin, and his utter inexcusableness therein. It teaches that, while the fall has darkened and impaired all the faculties of man's soul, and inclined his free will to evil only, it has not destroyed in him any capacity of understanding or conscience, whereby the holy creature knows and serves God, and on which free agency and responsibility depend.

"And touching God's permission of the entrance of sin among his creatures, we reject the doctrine of those who assert that he had no power efficiently to prevent it in consistency with man's freedom and responsibility, and we believe that God permitted the introduction of sin for wise and good reasons which he has not revealed."

§ 2. Concerning *Regeneration*, we hold that this act doth essentially consist, not of a change of the creature's purpose by himself as to sin and holiness, but of a change of the dispositions of soul from which such purposes do proceed, and in which change all regenerating power is of the Holy Spirit. But yet all the acts of soul, wherein the sinner turneth from his sins unto God and holiness, are by the instrumentality of God's truth, and are as rational and free as those which are performed wholly of his natural powers.

§ 3. Concerning the *Atonement* of Jesus Christ, we hold that he, being very God and very man in one person, was our substitute under the law; that the guilt of men's sins was imputed to him, that his sufferings were borne as the penalty of that guilt, and were a vicarious, yet true satisfaction therefor to the justice of God, and that without this, God's perfections would forbid the pardon of any sin. This atonement, we believe, though by temporary sufferings, was, by reason of the infinite glory of Christ's person, full and sufficient for the guilt of the whole world, and is to be freely and sincerely offered to every creature, inasmuch as it leaveth no other obstacle to the pardon of all men under the gospel, save the enmity and unbelief of those who voluntarily reject it. Wherefore, on the one hand, we reject the opinion of those who teach that the atonement was so limited and equal to the guilt of the elect only, that if God had designed to redeem more, Christ must have suffered more or differently. And, on the other hand, we hold that God the Father doth efficaciously apply this redemption, through Christ's purchase, to all those to whom it was his eternal purpose to apply it, and to no others.

§ 4. Concerning the believer's *Justification*, we hold that Christ not only bore the penalty of their guilt, but fully obeyed the law as their substitute; and that the righteousness of his sufferings and obedience, imputed unto them that believe, is the sole ground for which God pardoneth all their sins and accepteth them as righteous in his sight. And we account the agency of the believer's faith in this justification to be only instrumental, and not meritorious.

§ 5. Holding these views of the doctrines of grace, we believe that the Church is dependent, under God, for the revival of her spiritual life and the implanting of it in sinners, on the work of the Holy Ghost through the truth.

Wherefor we hold that the proper means for promoting revivals are the labors of holy living and teaching through the Word and Sacraments; and, on the one hand, we testify from our observation and the Word of God, that it is dangerous to ply the disordered heart of the sinner with a disproportionate address to the imagination and passions, to withhold from his awakened mind scriptural instruction, and to employ with him such novel and startling measures as must tend to impart to his religious excitement a character rather noisy, shallow and transient, than deep, solid, and scriptural. But, on the other hand, we value, cherish, and pray for true revivals of religion, and wherever they bring forth the permanent fruits of holiness in men's hearts, rejoice in them as God's work, notwithstanding the mixture of human imperfections. And we consider it the solemn duty of ministers to exercise a scriptural warmth, affection, and directness in appealing to the understandings, hearts, and consciences of men.

"§ 6. We hold that God hath organized his *Church Visible* to be 'the pillar and ground of the truth,' for the gathering and perfecting of the saints in this life to the end of the world; that hence it is the duty of every member and officer of the Church to further this work by his personal labors in his appropriate sphere, and by stated oblations from his worldly goods unto God; and that their common and concerted efforts for this end—which is the proper end of the Church in this world—are by God committed to the presbyters and deacons thereof, whom he has appointed as her officers. Whence it follows that the associated and organized acts of the people of God for the conversion of the world unto Christ, are the proper functions of these officers, or of church courts constituted of them. Those who seek the world's conversion by societies of voluntary and human origin, distinct from the branches of Christ's visible Church, therefore ought not to ask the officers and courts of the Church to relinquish these labors to them. Yet we can bid them God-speed in all their sincere efforts to diffuse the true Word of God, and we concede to the members of our churches full liberty to extend to them such personal aid as their Christian consciences approve."

We do not wonder that the united body did not care to make such a document a part of its Constitution. It is not well drawn up; the points are not carefully made; various statements seem quite irreconcilable. It is not half as good as the Confession of Faith; nor do we believe that any document which our polemics might now draw up would be quite equal to the Catechisms. Such a new Confession would soon be put through a process of discussion and interpretation. We must stop somewhere. Who will interpret the interpretation, is an endless question.

Thus far has the Presbyterian Church gone in its divisions; and this is its present standing as to the gravest question which now occupies it, that of reunion. The future history and power of Presbyterianism are involved in this question. We cannot escape the responsibility of it; it is upon us. Our past history, as we have concisely and imperfectly reviewed it,

is full of warning. It is a sad story, that of these multiplied divisions, wasting our strength, and tarnishing our glory.

Some of these divisions have no better reason than Will and Shall. Others were justified in their times; but those times have passed. The past warns us, the future beckons us. Providence is telling us to come together.

We have given, as fully as we could, the documents, and all the main documents, in the case, especially as they bear upon the terms of reunion. In all of these, it is manifest that, upon the points of controversy, upon the matters of difference, there must be, not judicial or legislation decisions, but a wise reserve, a spirit of mutual trust and concession.

If we agree in the essentials, the accidents may remain accidents. Our liberty here is not to be judged of another man's conscience; and another man's conscience is not to violate our liberty. From several of these documents useful hints may be gathered for our own future action. We ought to have before us all the facts, all the grounds of division, that we may counsel wisely and decide deliberately.

Upon the Reunion Question, as between the Old and New School Presbyterian Churches of our land, a new phase has come, in some respects, from the spirit and result of that noble Philadelphia Union Convention, of which we propose to speak in another article.

ART.V.—CELEBRATED PREACHERS OF THE FRENCH CHURCH.

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Translated from the Dutch by Rev. J. P. WESTERVELT.

JEAN JACQUES BOSSUET.

On a certain evening in March, 1644, the Hôtel de Rambouillet was the scene of a meeting, such as is rarely witnessed in the gorgeous palaces of the great. A highly honorable company had, as was often the case, gathered around the distinguished hostess; but this time not for the enjoyment of one of those amusements, which were preëminently sought and approved in the social intercourse of the seventeenth century. A plain pulpit had been erected in the tasteful assembly-room, and from time to time many an inquisitive look was cast toward the closed door of a side-chamber. A youthful abbot, who had lately become the subject of much remark, had just entered it. Introduced into this circle of the most refined Parisian world, by the Marquis de Feuquières, he had, at the solicitation of many, declared himself ready to give on that very day a proof of his ready eloquence, by speaking *extemporaneously* on a text to be assigned him from the Holy Scriptures. An hour for undisturbed preparation was granted him, which was, as is said, but partially made use of by the youthful speaker of hardly seventeen years. Expectation soon gave place to astonishment, astonishment to rapture. The trial had not only met expectation, it had surpassed it. The company separated and went their ways, but the next morning the name of Jacques Benigne Bossuet was on their lips, and the question: "Who is he, whose first appearance presages the rising of a new sun in the firmament of sacred eloquence?" was repeated with augmented interest. History has given the answer, and a later generation opens its record of him not without prepossession.

Born September 27th, 1627, at Dyon, of an illustrious Burgundian family, Bossuet early excited the expectation that the felicitation, recorded by his hoary grandfather in the family register after his baptismal name, would be answered: "He led him about, he instructed him, he kept him as the apple of his eye." Having enjoyed his first training in the Jesuit college of his native city, and received at the early age of eight years the clerical *tonsure*, he prosecuted his studies at the college of Navarre, established in the capital of France. Here he made himself acquainted not only with the Holy Scriptures, but also with the ancients and Cartesius, became imbued with the spirit of Thomas Aquinas and Augustine, and plucked his first laurels at the age of sixteen by the defence of his theological theses. He came at the same time into contact with the great world, into which we have just seen him enter, fortified by a self-reliance that never forsook him, and greeted with a hope that he never disappointed. It will soon appear how faithfully the youth improved the talent entrusted to him, and how deeply the word engraven on the hour-hand in one of the auditories of Navarre, *Transcunt et imputantur*,* was inscribed in his soul.

He was, in 1652, made priest and doctor of divinity, but remained for some time longer at St. Lazare under the guidance of the well-known Vincentius de Paula. He declared, at a later period, that on hearing this man he received an impression, as if a voice from heaven had sounded in his ears. Thus furnished, he repaired to his post at Mentz, where he already had a prebend, and where he remained sixteen years. There he continued those patristic studies, which afterwards secured for him from his contemporaries the honorable epithet of living "Encyclopædia of the Church Fathers." There he developed his splendid gifts of pulpit eloquence, and devoted himself to the assiduous study of the Holy Scriptures, a copy of which is still preserved in that city, used

* The hours pass and are imputed.

by Bossuet during a series of years and illustrated by numberless annotations, chiefly from the principal Church Fathers. There he saw his first efforts for the conversion of Protestants crowned with success, in the conversion, among others, of the renowned Marshal Turenne and the Marquis de Dangeau, and there he wrote a refutation of the catechism of the Reformed preacher, Paul Ferry. Thence he often repaired to Paris and the court, where his name was mentioned with ever increasing honor in the most brilliant circles. As early as 1661, when he preached during advent in Paris, Louis the Fourteenth directed that his father should be congratulated on the talents of such a son. Is it surprising, that the "Chrysostom of Mentz" should be from time to time promoted? After delivering the funeral discourse on Queen Anna of Austria, he was elevated to the episcopal see of Coudom, in the year 1669. A year after he felt constrained to lay down this pastoral staff, as a task had been assigned him that would henceforth demand all his energies: the King had entrusted him with the education of the dauphin of France.

Our limits do not permit us to follow the celebrated man from step to step in his memorable career. Let it suffice to say, that his efforts for the education of the youthful prince were, in 1681, rewarded by his appointment to his bishopric of Meaux; that he was, in 1697, appointed Councillor of State; in 1698, court-preacher and almoner of the Duchess of Burgundy; and that during life he continued to hold, in the general estimation, the rank of first pulpit orator of the Romish Church. As the "eagle of Meaux" for a series of years greeted by countless enraptured looks; whilst still living acknowledged by his contemporaries as the "last of the Church Fathers;" by Massillon—to name but a single example—extolled as "the man of all knowledge and of all talent, who, had he lived in the first centuries, would have been the oracle of the councils, the soul of the assembled church fathers, would have decreed canons, and both at Nice and Ephesus would

have presided with honor," Bossuet fills in the history of the French Catholic Church of the seventeenth century a brilliant, perhaps a wholly unique place, and still continues to be mentioned in the most eulogistic terms and to be classed among her most eminent fathers or sons.

Setting aside, how far the Ultramontaniam of the present day is right in sounding the trumpet to the praise of the bold defender of the rights of the Gallican Church, it is not to be denied, that Rome and France have abundant cause to be proud of this highly gifted man. He certainly succeeded more than once in assailing, with happy effect, Jansenism, esteemed so dangerous, and in bringing back many a strange sheep into the bosom of the church in which alone there is salvation. His idealistic representation of those doctrinal articles, which are most offensive to Protestants, worked powerfully to commend the faith of his church to many disquieted minds. His rarely equalled sagacity secured for him many a brilliant triumph over opponents more conscientious than intellectual. He even ventured to defend the celebration of the Supper in the use of but one element, and his *Histoire des Variations des Eglises Protestantes* is one of the most brilliant polemical writings against the Reformation to which the Romish church can point. The force of the demonstration lies chiefly in the maintenance of the unity of doctrine in the Church of Rome in contrast with the infinite diversity of opinion and the numerous contradictory tenets prevailing in the Evangelical party. He sought, moreover, to exhibit the incompetency of reason to decide on its own authority in religious matters, so that he was even accused by his adversaries of vacillating Pyrrhonism. Laying the greatest stress on the rigid consistency of the Romish doctrine, he endeavors to show that no other alternative remains to the Evangelical Church, than to submit to the papal authority, or to fall into the arms of the maddest infidelity. And whilst he thus strove with as great talent as success for what he esteemed truth

in the province of religion, he defended at the same time, with heroic courage, the freedom of Gallicanism in opposition to an unbridled hierarchy. It was his spirit that, in the year 1682, animated the assembly of the high clergy of France and constrained them to that solemn *Declaration*, by which the royal prerogative was secured against the usurpation of the papal see. The celebrated four articles, by virtue of which the Kings of France remained, in secular matters, absolutely independent of the spiritual power, and the authority of the general councils in the spirit of the Council of Constance was acknowledged, were really the work of Bossuet. The clear distinction between the temporal and spiritual sword of Peter found in him a powerful advocate, and the fire, in which similar theses were burned at Rome by the hands of the executioner, glimmered as a torch of freedom for France, kindled by his hands. It was certainly much to his credit, that in the last years of his life he opposed the superficial morality of Jesuitism with the same vigor, with which he had previously assailed the morbid phenomena of Quietism, though no impartial critic can with a good conscience praise the manner in which he contended against the latter. If to all this we add the literary beauty of his writings, the reading of which still affords high æsthetic enjoyment; if we think of the philosophical development of his mind, which made even the great Leibnitz desire to come into relations with him; if we turn our eye, not to mention more, to his excellent *Discours sur l'histoire universelle*—a specimen of exhibiting history from a Christian standpoint, in which the divine administration is brought to view in all its splendor, and man sinks into his nothingness—who will be offended, that the name of Bossuet has been celebrated by millions as a luminary of the first magnitude in the ecclesiastical and literary firmament of France in the age of Louis the Fourteenth?

It is true, there are also spots on this venerable countenance which are not overshadowed or effaced by the garland of

fame. The Protestant, who surveys the ecclesiastical and literary labor of Bossuet with more than superficial view, must complain of many an injustice done to his dearest convictions by the powerful prelate, and which is very imperfectly atoned for by his ironical politeness to the "messieurs de la religion prétendu réformée." The homage paid by Bossuet to Louis the Fourteenth, in reference to the revocation of the edict of Nantes, as the most excellent use that he could make of his royal power, recoils upon the courtly flatterer as a sharp satire upon himself. There is but too much ground for the opinion, that he who could express himself with so much apparent moderation against the Huguenots, was more than a passive spectator of their persecution. Even in his best periods he shows himself more great than amiable, and who, that has always admired him, would not wish that certain pages could be effaced from the history of his relations to Fénelon? With all this, Bossuet remains in the history of this period a gigantic figure, a man whom we can not even condemn without having previously crowned him and done him homage. What restless activity, which gave occasion at an early period to denominate him "eagle," and afterwards in allusion to his name to compare him to the never-resting ox!^{*} How bold a spirit that seeks to subdue the most powerful, and knows how to make all circumstances subserve the realization of its favorite ideas! What rare combination of extensive knowledge and brilliant imagination, in harmony with all his other intellectual powers, made to contribute to the attainment of the ideal of a French theocratic state and a church in being Romish, and yet in form independent! It is easy, after the lapse of two centuries, to dismiss a Bossuet contemptuously as a *court* theologian; there is truth in the much-used term; but he who repeats it without hesitation as an accusation, fails to view this extraordinary man in the light of his time. It must not, moreover, be forgotten that

^{*} Bos suetus ad aratrum.

his morals—no mean praise in so degenerate an age—were as irreproachable as his mode of life was austere. His marriage to Lady de Mauleon, the subject of much remark, is found on thorough investigation as incapable of proof as the calumny of Voltaire, that he did not himself believe what he preached to others. If he did not in all respects govern the spirit of his age, much less ennoble it, he did, however, unmistakeably lead it and express it in himself. And who are we, that we should severely censure his foibles? When the language of praise was addressed to him on his death-bed, he raised himself on his couch, and mustered strength sufficient to say in a loud tone: "Cease from such language, and pray God to forgive my sins." Such an adieu to life might disarm sharper criticism than ours was designed to be.

What is it that still gives Bossuet a claim, even in the estimation of the Protestant divine and Christian, to the epithet great? Our readers have already answered this question silently, and directed their eyes to his eloquence, which will remain in honor when his theological writings shall have long been consigned to oblivion. There has undoubtedly been an over-estimate of the merits of this orator also, which was on the part of the Romish Church natural and certainly in good faith, and on the part of Protestants not always the result of prayerful reflection and careful examination. We are free to express our doubt, whether the evangelical preaching of our days would be greatly the gainer, were it wholly or in great part modeled after the discourses of Bossuet. Whatever be their literary excellence, they are by no means to be regarded as models of a living and vivifying testimony to Christ, that finds a response in the conscience of the sinner. A confusing court air pervades too many of these pieces, and the complaint has often been justly made that Bossuet is lacking in that spirit of independence which opens one of the most abundant sources for the use of the gift of eloquence. It is to be ascribed to this that his funeral discourses on deceased

princely personages, so far as the form is concerned, may be reckoned among the most successful that have flowed from his pen. The traces of personal, inward conflict in the province of Christian truth and life, such as, for example, a Pascal experienced, are nowhere visible in his sermons. And even where he is not contented with inculcating on his noble audience a courtly morality, but places the grand truth of the Gospel, according to the apprehension of his church, with power in the foreground, the sword that he wields is often too much wound around with velvet to inflict deep wounds. To form a just judgment of Bossuet, we must not, on the other hand, forget to take into account first of all the magic power of the living voice, in order to explain the extraordinary impression of his captivating eloquence. It must not be overlooked that most of his sermons were not designed and elaborated for publication, but were first given to the press after his death, and were originally only broad outlines drawn on paper, which were amplified, animated, modified in the pulpit. We must not fail to attend to the defective—we might, perhaps, say wretched—state of pulpit eloquence in the age in which he arose and flourished. And when we place over against all this that great number of original, sometimes inimitable, strokes; when we consider that he created, moulded, governed his language in every variety of form; when we attend to the sublimity of thought, the purity of taste, the depth of feeling, the glow of imagination, we at least have not the courage to subscribe to the judgment of a highly esteemed critic, that Bossuet is sublime in his funeral discourses, but only mediocre in his sermons. Though we hesitate to praise him without qualification as a preacher, he remains an excellent author. Think of his magnificent funeral discourse on the unfortunate queen of England from the imposing text: "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth." Think of his eulogy on the apostle Paul, equally worthy of the speaker as of his subject.

Think of the riches and the order—according to Villemain, the characteristics of true genius—which adorn so many of his compositions, though it can not be denied that the latter property does not exist in the highest degree, and the speaker sometimes loses himself in apparently aimless by-paths. But even in the circuit that he makes, Bossuet always shows himself the *eagle*, that mounts on high on bold pinions, and, whatever circles he describes in his ascents, keeps his principal aim before his eyes. What he himself once declared he confirmed by his own example: “that the Christian orator can convince his hearers by means that Greece does not teach him and Rome never knew.” And though we doubt whether he always showed himself true to the principle avowed by himself at the beginning of his course: “God alone must speak, and the preacher must only be an honest witness, who alters nothing, withholds nothing, imposes silence on nothing in the Word of God,”—who could, on that account, all things taken together, refuse him the place of honor in the triumvirate in the province of sacred eloquence, on which the French Catholic Church of his age, not without reason, prided itself?

It was far, however, from being the case, that Bossuet, as church orator, during the greatest part of his life, alone and exclusively elicited the admiration of his cotemporaries. Five years after him a teacher saw the light who might, perhaps, have become his rival, had he not rather chosen to be his coadjutor; we mean

LOUIS BOURDALOUE.

Could an honored name be acquired only by brilliant achievements and a rare fortune, the name we have just written would perhaps have long since been consigned to oblivion. The life of the celebrated man who bears it, is comparatively poor in surprising transitions and extraordinary facts. The name to which we allude is borne by one of the most excellent members of the order of Loyola. Born of an estimable family at Bourges, on the 20th August, 1632, Louis Bourda-

loue was in his fifteenth year received as pupil into the order of Jesuits. During a series of eighteen years he prosecuted in retirement his studies in the domain of ancient literature, theology and philosophy, first receiving instruction and then in his turn imparting it to others. He soon attracted the attention of his spiritual guides, both by his capacity for knowledge and his talent for the pulpit, and, after some hesitation, he resolved to devote himself wholly to the latter. He at first tried his powers in the country or in smaller cities, but soon transferred to the chief city, he saw before him a worthy field of labor. Presently the church in the confession house of the Jesuits seemed too small to contain the multitude of all conditions, that were pleased to hang on those eloquent lips. Even Louis the Fourteenth desired to hear the man whose name was already pronounced by the public in the same breath with that of Bossuet. From 1670 he preached before the court for a series of years, now during advent, then during lent. That labor was interrupted for only a brief space by a mission as difficult as it was honorable. After the revocation of the edict of Nantes, he was commissioned by the king to go and labor for the conversion of the Protestants in Languedoc, a task of which he acquitted himself with alacrity and zeal, and at the same time with comparative moderation, yet with but little success. The last years of his life were almost exclusively devoted to the hospitals, to the poor, and to the prisoners of his own faith in Paris. He died there at the age of seventy-two years, able almost to the close of his life to perform, according to the wish of his heart, his pastoral duties.

But if the days of Bourdaloue flowed on like a quiet stream, that stream left behind on its bed grains of gold sufficiently numerous to erect from them a statue to him, that may adorn the pantheon of the great men of France. While living, there was among competent critics but one voice as to his extraordinary talent. The small but magnificent court chapel

of Versailles, that focus of the great, who often came to offer incense to the earthly King above the heavenly Lord, was usually more than filled when father Bourdaloue was to preach. A sermon from him was in that circle an event anticipated with lively interest, and spoken of with warmth long after ; and during not less than thirty-four years he was listened to by the cultivated and honorable in Paris with undiminished approbation. His sermons were often interrupted by shouts of applause, yea, the king himself did not hesitate to declare, that he would rather hear an old sermon of Bourdaloue more than once, than a new one from many another. The victories of a Condé or Turenne on the battle field ; the laurels of a Corneille and Racine in the domain of the fine arts and letters ; even the success of a Bossuet as often as he appeared at court, nothing could in his province surpass the fame of Bourdaloue. In a word, it can be affirmed of him without boasting, that he was to the end of his course as much an ornament to his order, as it is possible to be an ornament to it.

What, then, was the peculiarity of that gift, what the secret of such a popularity ? It is not easy to sketch with few strokes the picture of Bourdaloue as sacred orator. But this much is evident even to the most superficial observation, that his physiognomy—pardon the term—is wholly different from that of Bossuet and similar coryphæi. The lofty flight of the “eagle” we seek for in vain in Bourdaloue ; equally in vain the exquisite sensibility of Massillon ; feeling and imagination remain for the most part cold under his representation. But, on the other hand, he satisfies the demands of understanding and judgment, often preëminently, and if he does not always persuade the will, he usually convinces the reason with almost invincible force. Pomp of diction, elegance of construction, he despises ; he is evidently concerned about the matter, the thoughts, in which there is no lack of richness or depth. Strict disposition of his pieces—in this art of pulpit discourse he excels Bossuet and others—prepared his hearers

to follow with ease his train of thought. Nice discrimination and development exercise and enlist the intellect, and by the most careful elaboration of his discourses, he endeavors to compensate as far as he can for what is lacking to him in geniality, as compared with Bossuet. In a word, as there is much in the latter that reminds us of Cicero, so there is in the former what reminds us of Demosthenes, especially in his calmest moments. His discourse has, not without reason, been compared to a well-disposed and closed *phalanx*, that moves with slow and regular tread, but ever forward, well assured that it will make whatever it meets on its way yield to its resistless power. In many a sermon there is nothing that attracts special attention, but the whole is rich and sublime. He freed his style, moreover, in his later years, from more than one blemish that disfigures it in his earliest period—from bombast on the one hand, and platitude on the other. What he lacks in magnificence, he supplies in strength, and what may be wanting in the oratorical disposition of the thoughts, is counterbalanced by the strictness of the logical. His sermons not unfrequently become thereby treatises on some subject of religion or morality, rather than a vivifying testimony, that makes the finest chords of the hidden man of the heart vibrate. Simple with the simple, learned with the learned, he could, in delivery, by a most captivating modulation of the voice, pave the way to the understanding and heart of his hearers, less like the royal eagle than the boa-constrictor—the comparison is not meant to be odious—that gradually and softly winds its velvet coils around its intended victim, but so effectually that the vanquished can not tear itself loose. A preacher was seldom invited more than three times to court: Bourdaloue delivered ten times or more a longer or shorter series of sermons, and always gave general satisfaction. The purity of his morality, also, was conducive to his success, (as elsewhere Christian morality was weakened and diluted by the Jesuits), so that even the enemies of this order could read-

ily accept his views. The manifest humility of his character, in the midst of such abundant honor, disposed the heart favorably toward him, and the confidence enjoyed by him as confessor contributed not a little to give greater impressiveness to his public preaching. He never visited without special preparation the sick and dying beds of honorable and princely personages, who honored him as a spiritual guide with their confidence; and his modesty toward them was proportionate to his high rank. His profound knowledge of men enabled him to touch those tender points which escaped the view of others, and the clearness with which he presented the truth to their minds entitled him to the high praise of Voltaire, that he was the first whose eloquent intellect always found eloquent expression. It is not marvellous that his spiritual superiors let him solicit in vain an honorable rest, which he desired to enjoy outside of restless Paris. He found it only in the hour of death, in the year 1704, one month after Bossuet.

ART. VI.—THE PHILADELPHIA PRESBYTERIAN UNION
CONVENTION.

Does any body suppose that, if the Lord Jesus Christ were now upon the earth, He would advise his followers in the Presbyterian churches to stay apart, until they all could agree perfectly about the technicalities of doctrine, or, to sing only the Psalms of David, and practice close communion? Would He not, probably, think it quite enough for them to agree in receiving the Westminster Confession and Catechisms, and the Presbyterian Form of Government? These are the questions which the Presbyterian churches of this country are now debating, and which they must soon decide.

And, as the discussion goes on, and especially as Presbyterians of different names come together, with a sincere desire to know each other's mind and heart, it is becoming more and more apparent, that they are really and truly one—and they are fast finding it out. The scales are falling from the eyes. Discolored spectacles are discarded. Real unity exists; it is struggling for expression. The union is not to be manufactured, it is only to be recognized and acted out in living forms.

And herein is the *argumentum palmarium* for reunion. The Presbyterian churches of the land are really one in all essential respects. They have the same standards of faith and order. On those standards they may unite, and ought to unite, and can unite. The major and minor premises are all ready, and what remains is to draw the conclusion. Joint Committees and Conventions are giving shape and expression to the common impulse and desire. As the different branches of the church commune face to face, and read each other's hearts, difficulties vanish, and the way looks more clear and open. Yet, at the same time, as is fitting, the difficulties and objections are brought forward and weighed; but this, for the most part, has been done [in a candid spirit, looking toward reunion.

Some persons, in view of the differences and difficulties, have been disposed to advocate a confederation, rather than an organic union of these churches. The difficulty about any such scheme is, that it would not amount to anything. There would really be nothing of a practical sort, no proper church work, for such a confederacy to do. The delegates of the different churches might meet and talk together, and pass excellent resolutions, and express a good degree of confidence in one another. And how long could they keep this up? How many miles would our busy men travel, more than once or twice, for such an object, even though they might have the opportunity of making long speeches? If it was to be lead to anything further, they might go for a time; but if not, it would be like a long courtship without any prospect of coming to the question. It amounts to saying, that the parties like each other very well, only they are not quite ready to unite for better or worse. This suspecting sort of confidence would soon dissolve the bande of any confederacy. It must either be organic union, or staying apart. That organic union is the only practicable aim and plan, is the net result of the Philadelphia Union Convention of Presbyterians.

That Convention met opportunely. The discussion of the Plan of the Joint Committee had, on the whole, resulted unfavorably, in the presbyteries of the Old School Presbyterians. About sixty of these Presbyteries had taken action on this Plan, and only one-fourth expressed themselves entirely satisfied with the terms proposed by the Joint Committee; yet very few of these Presbyteries expressed themselves against reunion. Most of them proposed certain modifications, which can, probably, be readily made, without interfering with the essential points in the plan. The action of the Old School Presbyteries has, we think, been misunderstood, as implying a rejection of reunion. This was by no means the case. We have looked carefully over most of the Resolutions passed, and do not find in them, as a whole, any real bar to reunion.

The action of the Presbyteries, too, is to be viewed, rather in the light of suggestions to the Joint Committee for the making up of their final Report, than as a definite decision upon the question of reunion itself. Some parts of the plan, too, were manifestly misapprehended by the Presbyteries; for example, the article on the doctrinal basis. But this difficulty, in view of the more recent discussions, can doubtless be readily obviated. Of other points, we shall have something to say further on.—And it is to be borne in mind, that the action of the Synods in the Old School body as well as the New looked, with entire unanimity, in the direction of reunion. But still, so many difficulties were started, and so many modifications proposed, that the current in the Old School, if not setting against reunion, was on the whole sluggish in that direction. Such was the state of things at the time of the meeting of the Philadelphia Convention. The New School was on the whole favorable to the plan; the Old School wanted different or more definite terms. Though the friends of reunion never doubted what the result ought to be, and would be, yet there was still uncertainty as to the terms which some of the Old School might determine to insist upon. The Philadelphia Convention was called at the instance of the Synod of the Reformed Presbyterian Church, by a communication addressed to all branches of the Presbyterian Church in this country, “for prayer and conference in regard to the terms of union and communion among the various branches of the Presbyterian family.” It met in Philadelphia on Wednesday, November 6th, and concluded its sessions on Friday, November 8th. There were upon the roll of appointed delegates (all of whom were not present), 180 from the Old School, 78 from the New School, 26 United Presbyterians (of whom 11 were present), 20 Reformed Presbyterians (of whom 16 were present), 5 Cumberland Presbyterians, and 4 from the [Dutch] Reformed Church. The two latter bodies, however, are not really included in the plan proposed:

the Cumberland Presbyterians, being Arminians, frankly said that they could not adopt our doctrinal basis: and the [Dutch] Reformed, as a body, have no thought of joining any body else, at least just at present.

- In this Convention, representatives of all the leading Presbyterian Churches in the country (excepting the Southern Church, from which, we believe, there was only one delegate), met together for the first time in our history to consult about reunion. The Old School and New School have not come together in such a way, with the single exception of one evening meeting in 1866 in St. Louis, which, however, was simply of a popular character. And the other Presbyterian bodies had not before met in a common council. Consequently, it seemed very doubtful what would come of it. For some of the leading, not to say extreme men, in the different churches were there, men thoroughly versed in all the points of difference and controversy, representative men, who were not disposed to concede anything which would be considered essential or necessary. Had the spirit of division and contention been uppermost, here was a great arena for its exercise. But from the beginning to the end, with one exception, an entirely different spirit, that of brotherly love and confidence, presided over the deliberations and determined the results. It was a decisive and satisfactory demonstration of the real unity of our churches. Manifestly, a higher than human power presided in the Convention. The Spirit of Christ subdued and mellowed all hearts. The spirit of prayer was poured out in an unwonted measure; and in hallowed hymns the deepest feelings of faith and love found concordant expression. It is not often that believers stand together on such a mount of vision, and find the glory of heaven thus begun on earth. And yet these high wrought emotions did not lead to any rash conclusions, such as a cooler judgment might disapprove. On the contrary, the spirit of love moved in unison with the spirit of wisdom. Men were still cool and

intent, and weighed their words. While points of controversy were justly kept in the back ground, yet the differences were not neglected, but rather harmonised. And the Convention was remarkable, as to its results, in going just as far as it did, and properly could, and in going no farther. It exceeded the most sanguine anticipation as to the conclusions reached, but it did not trespass on ground not properly belonging to it.

It has been suggested that this Convention ought to have gone more minutely into the points of difference, and discussed formally all the doctrinal and ecclesiastical questions that might have been raised. But we think it a most fortunate thing that they did not. They came together to find out how far, and in what, they could agree; and not in what they differed. They were to draw up, if possible, a platform of union: to find out the common ground on which they stood, and see if that was sufficient to bear them up together. The points on which they differed were well enough understood without discussion: had they gone into that debate they would have had an endless work before them. The question was, whether, in spite of their differences, they could agree to come together fairly and squarely on the basis of our common standards without qualifications or commentaries. Especially as between the Old and New Schools it was cheering to notice, that no one on either side was disposed to enter into the details, but that all were content with a common and unreserved adhesion to the standards of the church. More than this was undesirable in such a Convention.

For this Convention was not properly an ecclesiastical body; its conclusions are simply recommendations, and have no binding force, apart from the self-consistency of those that took part in the deliberations. It came together almost without any plan: its results were not determined by any programme, they were simply the expression of the views and feelings of the body itself. So uncertain did its character

seem beforehand, that some, on both sides, were induced to think there must be some underlying scheme, and they went up to it to watch and guard their special interests. Dr. Breckenridge concluded his extraordinary speech on the first day (his first and last appearance) by saying that there could not possibly be any union between the Old and New School, and that if there was any conspiracy of that sort there, "the curse of God would rest upon the Convention;" but, as nobody knew anything about a conspiracy, and as Dr. B. did not produce credentials as a prophet, the Convention was not at all disturbed by the menace. Most of the members expected to pass some good, fraternal resolutions, and then go home. But it was soon found that this would not do: that, in God's Providence, they had come together for more definite action. Dr. Musgrave gave a strong impulse in the direction of organic union, by his support of Dr. Eagleson's motion for the appointment of a committee to draw up a basis. Great praise is also due to the presiding officer, George H. Stuart, who originally proposed this Convention in the Reformed Presbyterian Synod, and whose tact, decision and fervor gave tone to all the doings of the meeting. The vote on the adoption was by churches, according to the call under which the Convention was met. The proposed Basis of Union as finally adopted, is as follows:

"I. An acknowledgment of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice.

"II. That in the United church, the Westminster Confession of Faith shall be received and adopted, as containing the System of Doctrine taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense.

Whilst the Committee recommend the foregoing basis of doctrine, they wish to be understood as recognizing the orthodoxy of the Larger and Shorter Catechisms; of the Heidelberg Catechism; and of the Canons of the Synod of Dort.

"III. That the United church shall receive and adopt the Presbyterian Form of church government.

"IV. The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the church in all ages and circumstances, and should be used in the worship of God. Therefore, we recommend that a new and faithful version of the Psalms be provided as soon as practicable. But inasmuch as various collections of Psalmody are used in the different churches, a change in this respect shall not be required."

The following Resolutions were also passed :

"1. That we unite in requesting our respective churches, in their supreme judicatories, to appoint a committee of five each, which shall constitute a Joint Committee, whose duty it shall be to meet, at a time and place to be agreed upon, and proceed, with all convenient dispatch, in an attempt to form a basis of union, according to the principles of this report ; which basis they shall submit to the churches for their consideration and adoption—it being understood that this is not designed to interfere with the pending negotiations for union between two of the larger bodies represented in this Convention.

"2. That in case the above basis of union should be adopted, a committee be appointed to lay it before the highest judicatories of the various branches of the church here represented.

"3. That the members of the Convention, who may vote for the foregoing basis of union, to be laid before the churches, shall not thereby be regarded as being committed to advocate its adoption when laid before the branches of the church to which they respectively belong ; but shall be free to act according to the indications of Providence at the time.

"4. As there is so much agreement among the churches here represented in all essential matters of faith, discipline and order, it is recommended that friendly and fraternal intercourse be cultivated, by interchange of pulpits, by fellowship with one another in social meetings, and in every other practicable way."

On the final vote the Old School and New School were unanimous ; the United Presbyterians stood ten for, to one against ; the Reformed Presbyterians voted five in the affirmative, and four in the negative ; the Reformed Dutch was, as usual, unanimous ; the Cumberland Presbyterians declined voting.

The Basis, as originally reported, contained one other article, on communion, viz : "That the session of each church shall have the right to determine who shall join in communion in the particular church admitted to their care." This was struck out by a decisive vote, on two grounds : one, that it was claimed that all sessions already had this right : the other, lest it might seem to sanction for all the branches the principle of close communion as practised in the United and Reformed Presbyterian Churches. While these churches might be left to their own practise, yet the Old and New School Presbyterians could never sanction for themselves, or as a rule for the united bodies, any undue restriction of the terms of communion. But, if we are all united, the restriction will be indefinitely enlarged even in the case of the stricter bodies—their communion will then be at least

co-extensive with the United Presbyterian Church. In the fourth Resolution, also, a clause was left out bearing on the same point, that is, recommending fellowship "by communion with each other at the Lord's table, subject to the regulations of each particular branch of the church."

Whether the United and Reformed Presbyterians can be soon induced to come into such an organic union on so broad a basis as regards psalmody and communion, seems to be doubtful. The united church could not adopt their "Testimony" on these points, as law for the whole church: it could at the utmost only allow them to have their own local and partial rules. A new Psalmody can be made for all the churches: but it can not be made exclusive, though such as wish to restrict themselves to it would of course have the right. Nor can the Old and New School Churches say that they will admit to communion only those who have formally adopted the Confession and Catechisms; for they do not require this of private church members, but only of the ministers, elders and deacons. And the vote in the Convention in respect to the Confession of Faith, undoubtedly referred to the Confession as held and published by the Old and New School Presbyterians, and was not understood as including the editions of these other churches. If the views expressed in the Convention by Drs. Davidson and Harper, of the United Presbyterians, and by Dr. Wylie (in a capital speech) of the Reformed, prevailed in these bodies, reunion with them might be accomplished. But we notice that the "Evangelical Repository" for December speaks, to say the least, dubiously as to the result, and is not satisfied with the proposed terms. All, it seems to us, that justice and equality can ask, is, that these churches be left individually to act from their own convictions; but their special peculiarities can not in any case be imposed as law upon the united body. Both of these branches of the church have a "Testimony," supplementary to the Confession and Catechisms, which con-

tain several points of principle and interpretation, in which they differ from the other Presbyterian churches. The United Presbyterian Church, on Psalmody (Art. xviii of "Testimony"), says, "*We declare, That it is the will of God that the songs contained in the book of Psalms be sung in his worship, both public and private, to the end of the world; and in singing God's praise, these songs should be sung to the exclusion of the devotional compositions of uninspired men.*" And on Communion, the same "Testimony" (Art. xvi) says, "*We declare, That the church should not extend communion, in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, who refuse to forsake a communion which is inconsistent with the profession that she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.*" In respect to these and similar points the Evangelical Repository says:

"In regard to the results arrived at by the Convention, it will be seen that if the Reformed and United Churches go into the union on the proposed basis, they must leave behind them all of their distinctive principles. They would have the liberty of continuing in the main their present practices" [how, then, are they required to 'leave these behind' them?]; "but they could not have any testimony distinctly recognizing their principles." [Certainly not, as binding on the united body.] "The United Presbyterian Church is scarcely ten years old. Is she ready now to furl the banner which she so lately unfurled before the world?" It adds: "We believe the Convention did good in the way of removing difficulties that stood in the way of union between the Old and New School Churches. In this we rejoice; and if it has inaugurated a movement that will result in bringing the United and Reformed Churches into union with them in a way consistent with the truth, and without the sacrifice of principles which the Word of God enjoins, none will rejoice more heartily than ourselves."

This is well said. And we know not that any one wishes them to "sacrifice" any of their "principles." They can retain them for themselves; all that is asked is, that they shall not seek to impose them on others. If they will be content to do this, we do not see that there is any insuperable obstacle to reunion with them. With the Old School, too,

they can now unite, as they heretofore could not do, on the subject of Slavery; for these stricter Presbyterian bodies have always been decidedly anti-slavery. Theoretically, too, we should all agree on another point of which they are tenacious, viz: that the Lord Jesus Christ as Mediator is King of nations, and should be recognized and acknowledged as such by civil governments in their fundamental law." No practical differences would be likely to come up here.—In respect to these two bodies, then, as far as the action of the Convention is concerned, there was certainly nothing to repel them; and the prospect of reunion with them has, on the whole, been increased. The United Presbyterians voted, with one exception, for the basis. Dr. Wylie, of the Reformed Presbyterians, said, that "the Basis demands nothing that violates conscience." One of the largest of the Reformed Presbyteries, that of Pittsburg, has declared for the Basis, since the Convention.

Another point that came up was in respect to declaring our adhesion to the larger and shorter Catechisms, as well as to the Confession of Faith. The plan adopted simply "recognizes" these Catechisms as "orthodox," as it also does the Heidelberg Confession and the Articles of the Synod of Dort. The two last were added in deference to our brethren of the late Dutch, now the Reformed Church in America; and some of them think we might have included the Belgic Confession also—to which we suppose there would have been no sort of objection. The word "recognize" was substituted for the phrase "not impugning" in the plan as it came from the Committee. The Larger and Shorter Catechisms were added by a special vote. The reason why these were not included in the original plan was that the office-bearers of the Old and New School Presbyterian Churches when ordained give their assent only to the Confession. But the United Presbyterians and the Reformed Presbyterians include the Catechisms also. And we see no valid objection to this. The original Adopting

Act of the Presbyterian Church expressly names them. And, in point of fact, the whole doctrine of the church can be gathered only from a comparison and the *consensus* of these three documents. There are statements in each which are needed to supplement and explain the others. And the supplementary recognition of the Catechisms by the Convention had the effect of changing the vote on the doctrinal basis on the part of the Reformed Presbyterians. The Catechisms were at first voted out by the Old School, not from any objection to them, but because they were thought to be needless. But on the final vote there was entire unanimity on this point.

The second Article of the Basis was also changed by the Convention from the form in which it came from the Committee, by the addition of the last clause, viz. : "it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense." The amendment was proposed by a delegate from the New School Presbyterians, Prof. Henry B. Smith, not because he or the New School generally were not satisfied with the formula proposed by the Committee, but in order to remove all doubt as to their position, especially in view of recent charges against the New School. It had been distinctly averred that the New School received the Confession in a lax sense, merely "for substance of doctrine," or, only so far as it contained "the essential doctrines of the Gospel." This had been denied by the New School in various forms, and in this Convention by the above amendment, for which all the representatives of this church voted, the charge was so effectually silenced that we think it can not again be renewed. The amendment was strongly opposed by Old School Presbyterians and others, but it was finally incorporated into the plan by a decisive vote. Dr. Musgrave, while saying that he did not consider it necessary, advised that it be adopted, so as to remove all misapprehensions. And many Old School men

have since expressed the opinion that it goes far towards settling the question of the doctrinal basis, as between the Old and New Schools. Quite an animated debate sprung upon this question, and, in the course of it, Dr. Hodge, of Princeton, who was fortunately a member of the Convention, expressed himself clearly and deliberately upon the general terms of reunion. His remarks were listened to with especial interest, not only because he was supposed to represent the most conservative wing of the Old School, but also on account of the ground which he had recently taken in respect to reunion with the New School. His remarks are thus reported in the *Presbyterian*:

"I came to this Convention under an entire misapprehension, and I presume the same is true of the majority of my Old-School brethren. We inferred from the wording of the call that the object of this meeting was prayer and conference, with the view of promoting Christian fellowship and harmonious action between the several bodies here represented. We thought it probable that some plan of federal union, which would allow each member of the confederation to retain its own peculiarities, and to revolve in its own sphere, might be proposed and recommended. But we did not expect that any plan of organic union, embracing all the Presbyterian Churches in our land, would be for a moment thought of. We were confirmed in this impression as to the design of the Convention by the fact that the call came from the Synod of the Reformed Presbyterian Church. We supposed that the peculiar views of that body as to Psalmody and communion, put any organic union with Churches which did not adopt those views out of the question.

"But, sir, from the first hour of our coming together, with the solitary exception of the remarks of Dr. R. J. Breckinridge, on the first day of the Convention, I have not heard a word uttered, nor a prayer offered from the members of any of the bodies here represented, which did not assume that the organic union of all the Presbyterian Churches of our land was the object contemplated and desired.

"Such being the case, I have taken no part in your deliberations, but have sat in silence, waiting to see what God, by his providence and spirit, would bring to pass. When the Committee appointed to bring in a Basis for the organic union of all these Churches, reported an unanimous agreement, (except, of course, on the part of the delegate of the Cumberland Presbyterians,) I was greatly surprised. There was nothing in the report, as it seemed to me, to which any Old-School man could object. The ground of union proposed was that on which we, as a Church, had always stood. The great majority of Old-school men, as appears from the almost unanimous declarations of our Presbyteries, are in favour of organic union upon terms which would satisfy their conscience. They are unanimous also in declaring those terms to be the sincere adoption of our standards of doctrine and order.

"The great question, however, is, What is meant by 'the system of doctrine' taught in the Westminster Confession which we all profess to adopt? On this point not only difference of opinion, but no little misapprehension appears to prevail. I understood Dr. Fisher the other evening to allude to his Old-

school brethren, when he spoke of philosophical theories and theological speculations to which assent was demanded as a condition of union. And we have heard it said on this floor, as well as elsewhere, that commentaries were written on the Confession of Faith, and the adoption of these explanatory comments was insisted upon. This, Mr. President, is an entire mistake. Old-school men are satisfied with our standards. They are willing they should be adopted without note or comment. If a man comes to us, and says that he adopts 'the system of doctrine' taught in our Confession, we have a right to ask him, Do you believe there 'are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are God, the same in substance, equal in power and glory?' If he says Yes, we are satisfied. We do not call upon him to explain how three persons are one God; or to determine what relations in the awful mysteries of the Godhead, are indicated by the terms Father, Son, and Holy Ghost. If we ask, do you believe that 'God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures?' and he answers yes, we are satisfied. If he says he believes that 'the covenant being made with Adam, not only for himself, but for all his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression,' we are satisfied. If he says he believes that 'the sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it,' we are satisfied. If he says, 'Christ executes the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us,' we are satisfied. If he says he believes justification to be 'an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone,' we are satisfied. Mr. President, will you allow me to ask my brother, Fisher, whether there is any metaphysics in this?"

Dr. FISHER said—"No, I agree to all that."

Dr. HODGE—"I give you my hand. [Here Dr. Hodge and Dr. Fisher grasped each other's hands, in the midst of the applause of the vast assembly.] Mr. President, I now appeal to every man in this house, is not this simple, reasonable, and right? Is not this what is meant when a man says he adopts our 'system of doctrine?' Is not this, nothing more and nothing less, that which we are authorized and bound to require?"

These declarations are sufficiently explicit, and such as New School men most cordially agree with. Coupled with Dr. Hodge's vote for the doctrinal article, and for the whole Basis (which was in form a basis of reunion), it would seem that he has somewhat changed his attitude on this question. We trust that this is so. There is no change of principle implied, but only a different view of the position of the New School. So far as the form and terms of the doctrinal basis are concerned, it seems to us that the Philadelphia Convention has settled the question as between the Old and New School. In any event, those who there voted for that doctrinal basis, for

the Confession "without note or comment," will hardly be able, with the grace of consistency, to insist upon any notes or comments as conditions of reunion with the New School. If such additional guarantees were thought necessary, they ought to have been expressed in that Convention.

We should like to transfer to our pages some of the addresses made by other members of the Convention; but our space forbids; and a complete phonographic report of all the proceedings will soon be published under direction of the Secretaries. Dr. Musgrave's advocacy of organic union, in respect to which he waxed stronger and warmer day by day, was most effective; as were also the speeches of Dr. Beatty, Dr. Donaldson and Dr. Marshall, and the eloquent addresses of Dr. McIllyaine of Princeton, and of the Rev. M. C. Sutphen of New York. Dr. Wiley earnestly represented the most advanced tone of sentiment among the Reformed, and Rev. W. W. Barr made a clear statement of the views of the more reluctant United Presbyterians. The New School was ably represented by Dr. Fisher in a stirring speech, also by Drs. Stearns, Few, Smith, Wing, Booth and Duffield. Among the elders, Senator Drake of Missouri, Judge Chamberlain of Ohio, and Mr. Robert Carter of New York, testified to the well nigh unanimous desire of the laity to see union accomplished. But, after all, that which most marked the Convention was the spirit of prayer which was poured out upon it in abundant measure, and united all hearts. Hymns were sung that surpassed all the expectations of the covenanters. It was a real revival of the spirit of brotherly love and union, and a revival, too, signalized by its conversions to the good cause. Doubters were convinced, and gainsayers silenced. It was a high festal day for the church. It was good to be there. As the film vanished from many eyes, they were filled with tears of joy.

Among the documents that tended to heighten the general tone of feeling was a letter written by Dr. Guthrie, of Scot-

land, to Geo. H. Stuart, which met with a cordial greeting. It is such an eloquent reunion epistle, that we give it entire:

EDINBURGH, OCT. 16, 1867.

"MY DEAR MR. STUART:—Your letter, showing that the Union leaven is at active work among the brethren in America, reminded me of the words, 'As a cup of cold water is to a thirsty soul, so is good news from a far country.' I am one of those who cling to the theology of our fathers, my motto being, to quote again the words of Scripture, 'Thus saith the Lord, stand ye in the way, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' But while in this age of doubts and daring speculations, adhering more tenaciously than ever to the old theology, I would never place matters of inference, often remote inference, that belong only to the forms and outworks of our faith, on the same level with truths that are of clear revelation, and of saving import. Yet this, the cause of many unhappy separations, is an error to which man is prone. The tendency of the Church, as proved by her past history, has always been to do what our Lord condemned in the Pharisees, and has described in these words, 'Teaching for doctrines the commandments of men.' Here, it appears to me, has lain the difficulty in the way of union, both in your country and in mine, and it rejoices my heart to find that our Presbyterian Churches, enlightened and moved, I trust by one divine Spirit, are becoming more alive to the duty of distinguishing between faith and forms; between what God's Spirit has revealed, and man's reason has inferred; between the doctrines of the Bible and what I may call, without offense, 'the traditions of the elders.'

"Do not fancy that I set little store on the views and customs of our forefathers. I cherish the memory of these men, and hold them in the highest admiration; but I can not give you a better proof of that, than my conviction that they, had they lived in our day, would not have allowed the differences which have too long separated our Presbyterian bodies, to separate, divide and weaken them. Men of great catholicity and breadth of view, who 'had understanding of the times,' they would have accommodated themselves to these in all matters of mere Christian expediency. They tolerated differences on minor points; they admitted certain questions to be what are

called 'matters of forbearance;' they regarded customs, however venerable for age, as of no imperative authority, and refused to regard any thing as unchangeable and infallible but the word of God. I am confident that union, as now proposed among the different Presbyterian bodies, would have been the counsel of all our great reformers.

There is an old Scotch song, which, describing a time when Scotland's back was at the wall, says—

'O for one hour of Wallace wight!'

And in these days when Ritualism and Rationalism are making such havoc in the Church of Christ, and union among his sound and faithful followers is so imperatively demanded, I am often disposed to cry, 'O for one hour of Knox or Calvin, or of some of the great old champions of the faith, to heal our unhappy divisions, and gather the separate and often rival churches into one united and unanimous phalanx!'

"I rejoice to say that the prospects of such a union here are growing brighter and brighter. The current runs with unabated, and indeed growing force, in that direction. Yet it is not without a measure of anxiety that I, and many others, look to the march of events in America. Here, in order to obstruct the progress of this cause, some are stirring up the ashes of old controversies, and appealing to old prejudices. They may as well attempt, I believe, to arrest the rising tide as stop the contemplated union. Still the news that the good work has been consummated in America would greatly contribute to cheer the hands of friends, and weaken the hands of the opponents of union on this side of the Atlantic. May we hear of that soon! The Lord hasten it in his own time!

"Some two months ago, I attended the sittings of the Evangelical Alliance at Amsterdam. Would that all good men in your country and in mine saw things with the eyes of the distinguished representatives of the foreign Evangelical Churches whom I met there! With what astonishment did they hear of any opposition to the proposed union of our Presbyterian Churches! How little in the eyes of these distinguished men, these impartial and unprejudiced judges, seemed the points on which the opponents of union stood! My intercourse with them but confirmed me in the opinion I enunciated so far back as the period of the disruption, and have ever since ad-

hered to, that there is no valid excuse or scriptural ground for the unendowed Presbyterian Churches remaining apart.

"Let us pray that God would pour out on your churches and ours the Spirit of our blessed Lord; and also of him, the great Apostle of the Gentiles, who, liberal without being latitudinarian, tolerated much greater differences of opinion within the churches he planted than any found within those now aiming at union. Were our Presbyterian Churches here, and yours in America, also united together, and were such a correspondence established between them as would insure their vigorous and harmonious action, both in the Old World and the New, what a power for good were this? We would go down on the ranks of heathendom, priestcraft, error and oppression, 'terrible as an army with banners.' Besides binding our churches, we should, as every good man will wish, bind the two countries more closely together, rendering nugatory all the attempts of wicked men to sow discord between us, and alienate those from each other who should live in perpetual amity, and fight side by side the world's battle for gospel truth and universal liberty. Let me hear how the work goes on in your Churches. May the Lord himself preside in their Assemblies, making the place of his feet glorious, and pouring out on 'assembled elders' such floods of light and love that they shall see eye to eye, and face to face.

Ever yours, &c.,

THOMAS GUTHRIE."

Another circumstance, impressive and providential, contributed to increase the spirit of Christian fellowship in yet wider relations. Three societies, supported by what is known as the Low Church party in the Protestant Episcopal Church, were holding their anniversaries at the same time in the city of Philadelphia. These societies were the Evangelical Knowledge, the Home Missionary, and that for the Education of the Ministry. At one of their meetings, prayer was offered for the Presbyterian Convention, that its deliberations might help on the work of reunion for which it met. This was announced to the Convention, which responded by offering prayer, and also by appointing a Committee to present their Christian salutations in person to the Episcopal clergy and

laity there assembled. The members of the Committee, Drs. Henry B. Smith and Stevenson, of New York, Senator Drake and Elder Robert Carter, were most cordially received, with strong expressions of satisfaction at this visible manifestation of Christian brotherhood. The only regret expressed was that they had not taken the initiative. It was also said, that many of them had been seeking for some way in which they might act out their principles by some formal and appropriate recognition of other churches and ministers, and here was the way open before them. Whatever may be the differences in form and organization that separate us, it was felt and avowed that we were one in the essential faith and order of the Gospels; that the prosperity of each was a good to the other; that against Romanism and Rationalism, and for the evangelization of the land, there was a great work to do in common, in which we might in many ways be helpers one of another; that we were all one in Christ. Bishop McIlvaine, in responding to the delegation, pronounced a noble eulogy upon the Presbyterian Church, and what it had done for the cause of truth and righteousness. One after another spoke, and, at the close of the meeting, the most hearty expressions of Christian fellowship were exchanged. A delegation was also appointed to represent the Episcopalians before our Convention, and the reception of this delegation, on the morning of Friday, was indeed a memorable occasion.

For the first time, we believe, in this country, did so large a number of Episcopalians and Presbyterians unite in a common service with fraternal greetings. The Episcopal delegation consisted of Bishops McIlvaine and Lee, Judge Conyngnam, Rev. Stephen H. Tyng, Jr., and Mr. Brunot. They were attended by some two hundred of the Episcopal clergy and laity. Mr. Stuart was in his element in receiving them, and giving out the quaint Scotch version of the 133d Psalm,

“Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.”

Dr. Newton of the Episcopal Church made an earnest prayer: the whole assembly united in repeating the Lord's Prayer, and subsequently, led by Prof. Smith, in reciting the Apostles' Creed; Mr. [Stuart almost pronounced the benediction; "Blest be the tie that binds," was sung of course; and the vast assemblage was stirred to its depths, and elevated to the highest Christian emotion. Bishop McIlvaine made the opening address, in substance as follows:

"Our prayers ascended for you, and you reciprocated the same. Those prayers have been answered, not directly, but more auspiciously than most of us could have anticipated. God has answered them in the spirit of love. The entrance of your deputation was a grateful surprise, and every heart was opened at once. We are here to-day for the purpose of expressing our feelings, love, and desires in response. It may seem to you a remarkable indication of Providence when I tell you that when the Episcopal Church was assembled in this city in 1848, the matter of promoting and coöperating in measures for the bringing about a better understanding among all Christians, was brought before the House of Bishops. A Committee was appointed to take advantage of any opportunity that God, in his providence, might devise in promoting a nearer union. It is remarkable that I am the only surviving member of that Committee. The rest have all gone to the blessed union above. I am rejoiced to think it is reserved for me to stand in this place to discharge the duty which I believe to be of the sort contemplated by the House of Bishops. The right hand of fellowship was extended to us yesterday in prayer, and now in this manner, I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ. These are times when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Church of Christ. The foundation which the Church builds upon, Christ Jesus, is a sure one, and we stand here to testify to our common standing on that foundation. Let us be careful, however, how we build thereon. We live in a most solemn age of the world, and we have serious evils to face; we have to war against infidelity; we have to war against the power which has stood against the

Church—a power which at this day has its eyes upon this country, and upon one allied to us on the other side of the water. It becomes us, therefore, to unite our endeavors to further that which we believe to be the effort to advance the truth. May God bless us in our endeavors in this great work.”

Bishop Lee spoke of it as an “unprecedented and unexpected occasion,” and rejoiced in the opportunity of expressing his Christian sympathy, and in the conviction that we were battling together for the same great truths of the Reformation. The Rev. Mr. Tyng, and the lay delegates also spoke appropriate words; and Mr. Stuart alluded in the most touching way to the fact that he and Bishop McIlvaine had often met during the war, on the battle fields and in hospitals, in their religious and philanthropic labors. Dr. Hodge’s address in reply to the delegation melted all hearts. He said:

“I am called upon to speak a word of welcome in behalf of the brethren of the Presbyterian Church, a denomination that is represented by about five thousand ministers, an equal number of churches, and over a million of souls who have been baptized in the name of Jesus Christ. I am for the moment the mouthpiece of this body, and allow me to present to you (addressing the deputation,) our cordial and affectionate Christian salutation. We wish to assure you that your names are just as familiar to our people as to your own, and that we appreciate your services in the cause of our common Master as fully as the people of your own denomination. We rejoice with them in all the good that has been accomplished through your instrumentality. I hope this audience will pardon a reference to what might seem personal under any other circumstances than the present. You, Bishop McIlvaine, with Bishop Johns, whom I had hoped to see on this occasion, and I, were boys together in Princeton College, fifty odd years ago. Evening after evening have we knelt together in prayer. We were baptized with the Spirit during the great revival of 1815 in that institution; we sat together year after year in the same class room, and we were instructed by the same venerable theological teachers. You have gone your way, and I mine

I will venture to say, in the presence of this audience, that I do not believe, in all that time, that you have preached any one sermon which I would not have rejoiced to have delivered. I feel the same confidence in saying that I never preached a sermon which you would not have publicly and cordially endorsed. Here we stand, gray-headed, side by side, for the moment the representatives of these two great bodies, feeling for each other the same intimate and cordial love, looking not backward,—not downward, at the grave at our very feet,—but onward to the coming glory. Brethren, pardon these personal allusions, but is there not something that might be regarded as symbolical on this occasion? Sir, was not your Church and ours rocked in the same cradle? Did we not receive the same baptism of spirit and of fire? Do they not bear the same testimony to Christ and the apostles? There is no more difference between the Thirty-Nine Articles and our Confession of Faith than the difference between the parts of one great cathedral anthem rising to the skies? Does it not seem to you that these great Churches are coming together? We stand here to say to the whole world we are one in faith, one in baptism, one in hope, and one in our allegiance to your Lord and to our Lord."

Dr. Stearns, of Newark, also made an admirable address, finely conceived and most appropriate, of which we regret that we have no suitable report. He spoke in particular of the noble services of the Episcopal Church in England and this country in the defence and preservation of the common faith, and of the high worth of the older Anglican theology. And then with prayers, and thankful tears, and repeated benedictions and the solemn doxology, the audience dispersed, thanking God for the communion of the saints.—Some of the High Church persuasion object, we understand, to the whole affair; but that makes no difference. It is still a fact.

The influence of this Presbyterian Union Convention was immediately and widely felt. Ratification meetings have been held and continue to be held throughout the country. The Old School Presbytery of New York, one of the most impor-

tant in the church, has already endorsed it, Dr. Spring making an earnest and able plea in its favor. Some journals that have been lukewarm or doubtful have come upon the union ground. The opponents of reunion seem puzzled what ground to take; what they took to be a rock feels very much like shifting sand. The logic of the case runs all one way. If the doctrinal basis laid down at Philadelphia be sufficient, as was conceded all round, the question of reunion is substantially settled, so far as the argument in the case is concerned. It is plain and straightforward.

As far as the negotiations between the Old and New School are concerned, it was especially resolved that the contemplated action for the reunion of all the Presbyterian Churches, "is not designed to interfere with the pending negotiations for reunion between two of the larger bodies represented in this Convention." This must of course be so. As far as the peculiarities of the United and Reformed Presbyterians are concerned, the Old and New School stand on common ground. If the latter are reunited, the former will be more likely to come into the union. And it is vain to think of deferring the reunion of the Old and New School, now so near together, until the psalmody and close communion questions can be definitely settled. Besides, our Joint Committee, by direction of the two Assemblies, is to meet together early in the year to revise its plan, in conformity with the light thrown upon it by the discussion of the past six months. That Committee has the full confidence of our churches. It is as wise and able a body of men as could well be got together. Two or three months ago, in view of the action of the Old School Presbyterians, it began to be said, that its work was done, or rather undone, and that it might as well not meet again. But nobody thinks so now. It is just ready to do its final work. And we see no reason to doubt that they will be able to draw up a Plan which will receive the hearty support of our Assemblies, and the final endorsement of at least nine-

tenths of our Presbyteries. Perfect unanimity may not be obtained, for some men constitutionally indulge in the exercise of the power to the contrary,—always standing up in church when others sit down, and sitting down when others stand up.—The discussions in the reviews and newspapers, in synods and presbyteries, have done real good, and cleared the way, and disentangled some difficult knots. The differences and difficulties that seemed so formidable to many are fast disappearing. And we suppose that all are now agreed that there were some points in the plan, which were liable to misapprehension, which were in fact misunderstood, but which can now, with the light since cast upon them, be made satisfactory.

Apart from the doctrinal basis, the question that excited the most interest was that concerning the representation, in our church courts, of the churches formed under the Plan of Union of 1841. The Report of the Committee allows these “committee-men,” still to sit (for a time) in presbytery, but excludes them from the Assembly. But every body supposed that these mixed churches would soon disappear, and that this apparent anomaly would thus cease. Further inquiries, instituted by the Joint Committee, make it apparent that the difficulty on this point is slight. There are perhaps in all 70 or 80 such churches; but of these, it seems, that only a very few, some eight, really appoint Committees according to the Plan of Union of 1801 (see ante, p. 80); the rest simply send delegates from the churches, but not Committee Men. So in fact only a portion of churches really act up now to the Plan. It has been suggested, that the Joint Committee might recommend that such churches may still send “Committee-men” to the Presbyteries, but that such delegates shall not have the right of voting. If this would obviate the difficulty we see no great objection to it; especially as we believe that these mixed churches should be induced as soon as possible to become either entirely Presbyterian or entirely Congregational.

¶ Another objection made to the Committee's plan has respect to the Theological Seminaries. The plan allows those Seminaries (Old School) that are now under the Assembly to remain so, or, if they choose, to put themselves instead under synodical supervision; and it recommends the Seminaries not under ecclesiastical supervision to attain unto that condition; but it does not insist on this—as of course it could not. It is objected, that in the united Assembly the New School would have a voice in the election of Professors, etc., in the Old School Seminaries; while the Old School would have no such vote in respect to the New School institutions, provided the latter keep out of the Assembly; and that this is unfair. This looks plausible, and there is a certain difficulty here. What the Plan really meant seems to be, that all the Seminaries, as soon as they can, should come under synodical supervision. It is a fair and serious question, whether a General Assembly, representing the Presbyterian Church throughout the whole United States, especially in view of the numbers in that church and the extent of the territory in twenty or thirty years, will be the best, or even a suitable body, to choose the professors and manage the concerns of all the Presbyterian Seminaries scattered throughout the country. We very much doubt whether this would be a wise arrangement. It may work well in Scotland, but Scotland has its limits. It might bring into the Assembly local, personal, and theological questions, which it would be better to settle in a narrower field. The synodical arrangement would be much simpler, and would probably help in giving a more effective support to local institutions. Let it at any rate have a fair trial; and give the separate institutions the liberty of choice. Columbia, S. C., and Auburn, N. Y., are both under synodical control alone. If any Seminary now under the Assembly chooses to run the risk, rather than forfeit the benefits, of remaining in such a condition, it is left free to do so.

The Plan has also been objected to on account of its article

respecting the publications of the two churches, as if it gave the New School liberty to vote away (by 5 out of 7 of its part of the proposed Committee) whatever is not in accordance with the New School theology. Of course, it allows the Old School the same privilege, of voting away all that is not in accordance with the Old School theology, and this the objectors seem to have overlooked. With an indiscriminate ejection on the one side, and then on the other, we would not have much of a Catalogue left. But who supposes that any body wants to bring matters to this pass. Besides some superannuated volumes, which had probably better be on a retired list at any rate, we do not imagine that there are a dozen or twenty books that would have to be struck out of both the catalogues—and those, too, chiefly, if not wholly, works of controversy, directed against the one or the other of the Schools, which, of course must not remain on the united list. We should be willing, for example, to have the Joint Committee themselves prepare such a list, and submit it to the Assemblies. As to excluding the standard and staple works of the Reformed theology, nobody we presume would think of it for a moment.

There remains the question about the right of presbyteries to examine ministers who come to them from other bodies. The Old School have a rule demanding such an examination in all cases. At the recent reception of Dr. John Hall, late of Dublin, into the Presbytery of New York (O.S.), Dr. Spring was the examiner, and all the question he asked was, whether Dr. Hall received the Confession "as containing the system of doctrine taught in the Holy Scriptures, in its fair historical sense, in its opposition to Antinomianism, Arminianism," etc.,—thereby putting the doctrinal article of the plan of the reunion Committee into the form of a question. Dr. Hall said he did, and the examination was held to be satisfactory. The New School have no such rule. What the plan implies is that this rule is not to be made binding on

the United Church since it is a rule only of the Old School. In Scotland and Ireland such a rule is unknown. Of course each presbytery can and will exercise its own discretion in the matter. Only with this condition: that "all the ministers and churches embraced in the two bodies shall be admitted to the same standing in the united body which they now hold in their respective connections up to the consummation of the union." This is manifestly just. And did anybody suppose that we would enter into a union, which did not recognise such equality?

Of course, there is here a somewhat difficult and delicate point, and one which no possible formulas or stipulations can fully meet. Both sides run some risk. This lies in the nature of the case. The security here, so far as we have any, is to be found simply in the mutual confidence given by the fact of reunion. Such objections are anterior to that, and really test the question whether reunion is desirable and can be consummated. If it is consummated, then, in the united body, there will be such a numerical and moral preponderance in favor of fair and just dealing, that those who might like to disturb the peace will find their occupation gone. Narrow-minded and weak men, if persistent and polemical, can always do mischief—"even weak creatures, too, have stings." But the same spirit which accomplishes reunion, will be a guarantee that such men, if there are any such, will not give tone to the reunited church. And, besides, we shall have questions enough of reorganization and future work, and we shall have such a great work to do, that mere polemics, living in the past, will not find willing auditors.

The Assemblies also appointed an able legal Committee to take up all the legal questions involved, and to report to the Joint Committee, whether, on these points, there were any decisive bar to reunion. Judges Sharswood and Strong, we understand, have declined to act on that Committee, in view of the possibility of cases coming before them in the courts for

adjudication. The other members of the Committee are Hon. Daniel Haines and Hon. Henry W. Green, of New Jersey, and Daniel Lord, Esq. and Prof. Theodore W. Dwight, of New York. From what we have heard, we do not anticipate any *estoppel* from this source. An eminent jurist said to us, he never knew any such cases which could not be arranged. And, to quote the reported words of another member of this Committee, "even if we may have to lose a little money, we mean to have reunion."

Upon these details, then, of the Joint Committee, we do not see why there may not be an entirely satisfactory adjustment made out and presented to the Assemblies. The only real difficulty is on the doctrinal basis, and the want of confidence in New School orthodoxy, on the part of some Old School men.

Even as far as this point is concerned, the general formulas for reunion are made out, and are satisfactory to both sides, if any inference can be made from the results of the Philadelphia Convention. Men of all schools were there committed to the doctrinal basis adopted, as sufficient, and, many thought, more than sufficient. From this position they can not recede, without grave and damaging inconsistency.

In respect to the doctrinal basis, all are agreed on the following points: That the Scriptures are the only infallible rule; that the Confession and Catechisms are to be received as containing the system of doctrine taught in the Scriptures; and that these standards are accepted in their proper historical, that is, the Reformed (Calvinistic) sense. It was conceded at Philadelphia that this was enough. But there are those in the Old School who seem to demand something more, though what that something is, has not been very clearly stated.

There are only, it seems to us, three possibilities as to any other conditions. One is, that a statement of fundamental doctrines shall be drawn up, in language different from the Confession,—"*quos ultra citraque nequit consistere rectum*;"

and that the acceptance of this statement shall be made a condition of reunion. But the objections to this are patent. It discredits our Confession; it is equivalent to making a new Confession; it implies that stricter terms are to be imposed on the united church than have been imposed on either branch of the church hitherto; it would open the door to endless debates, reviving past controversies; and besides, it would be utterly impracticable for any Committee to draw up such an extra-confessional epitome of doctrine as would be generally sanctioned. This point is well put in one of the Resolutions on Reunion adopted by the Oxford Presbytery (O. S.), Ohio. "*First*, Because any other basis" [than that of the Joint Committee] "assumes the insufficiency of the Confession as a bond of union. *Secondly*, Because any other basis would be a repudiation of that which has been received as the sole and sufficient bond, from the organization of our Church under the General Assembly; and *Thirdly*, Because the adoption of the Confession in this manner is that alone which is required of each minister and elder at his ordination, and any thing beyond this, in uniting with those of the other branch of the Church, would introduce a new test of ministerial standing, foreign to our system in its nature and of most dangerous tendency." The same question came up, as we have seen above, in the union movement in Scotland; it was there proposed to put into the Programme a doctrinal statement [on the extent of the atonement] explanatory of the Confession, but this was decisively negatived, as Dr. Buchanan said, partly on the ground that it "involved the unwise and the unsafe course of substituting, *in a formal official deliverance*, other language than that of the Confession of Faith itself, in setting forth the doctrines of the church."

Another possibility is, that there shall be drawn up a list of doctrinal errors, and that the repudiation of these errors shall be made a condition of reunion. But this is in effect the same thing over again. It is the interpretation of the Confession in

another aspect. It is the negative, instead of the positive, side of the same document. It is indirect note and comment—by “indirection” trying to “find directions out.” It would be either tame or controversial.

Kindred to this is the sagacious proposal, that we shall agree upon a repudiation of what is called the “New Divinity.” This can not be done, without stating, very carefully, just what is meant by New Divinity; nor without stating or implying, in contrast with this, just what is the true Divinity; and we should like to see such a document drawn up which would not contain in effect “notes and comments” on the Confession. If anybody should compose such a scheme, and not put any notes or comments into it, it would hardly be worth signing at any rate. And, besides, if the New School can and do assent to the Confession, while denying its doctrines (as it is said some of them do), might they not do the same thing with such an extra document? If they can get round the Confession so easily, they might possibly be able to get round any formula which any of our living divines might draw up. Rome says it must have an infallible interpretation; and then the question comes up as to the interpretation of the infallible interpretation.

The third possible extra condition of reunion is, that it shall be agreed that no person shall hereafter be received into our presbyteries, who does not *ex animo* receive the Confession, and repudiate the New Divinity. Very well; what is, or can be, gained by such a condition? Of course, no candidate or minister will be received who does not *ex animo* adopt the confession, or who denies any of the articles of the Reformed system. This lies in the nature of the case. It is a part of our system. As to an express repudiation of the New Divinity—here would come up the same questions as above. Of course, no one would be received who held positions subversive of the system. Each presbytery must here judge as now about each case as it comes before it.

But it is said, that the New School do actually receive and sustain men, who are tainted with this New Divinity; and that they allow men, holding these views, to represent the New School as committed to these doctrinal positions; and that these are wholly inconsistent with an honest adherence to the system taught in the Confession of Faith. In proof of this, much use has recently been made of an article written by Dr. Duffield for the *Bibliotheca Sacra*, in 1863, entitled "Doctrines of the New School Presbyterian Church." The *Princeton Review* for October has a long article on the subject, pretending to give the ideas of Dr. Duffield, asserting that they are identical with "Taylorism," "New Haven Theology," which is what it means by the "New Divinity," and then, drawing the inference that the New School hold this New Divinity, and that they demand that it have equal rights in the united Church; and that, therefore, the Old School will say No to the plan of the Joint Committee.

Now, we have neither space nor inclination to follow up the *Princeton Review* in this line of argument. We do not intend to revive old controversies, nor to go into the question of this or that man's theological views; for we hold this to be entirely irrelevant to the main question now before the churches. We can not, and will not, fight out the matter on this line. But we have a word to say about the character of that article and of its argument.

Dr. Lyman H. Atwater, Professor of Mental and Moral Philosophy in the College of New Jersey, has recently published a convenient little "Manual of Elementary Logic." On p. 178, under the head of "Fallacies," he notices what is called the *Ambiguity Fictæ Universalitatis*, i.e., the ambiguity "of a groundless inference from a few cases to all cases." "This," he says, "is among the most common forms of *delusive and fallacious* reasoning." He gives this example: "that the whole community are of a given opinion, because A. B. and C have expressed it." The application is easy.

That article is logically defective in several particulars. In the first place, it is unfair to Dr. Duffield himself; it does not give such an account of his views as he himself would sanction; it ascribes to him forms of statement, and inferences, which he himself has not made. The first question to be dealt with is, whether the reviewer has correctly represented Dr. Duffield; and until this question is satisfactorily settled, and settled so as to satisfy Dr. Duffield, too,—for it is his opinions which are under discussion, not a further step can logically be taken in the way of inference about the New School views. Otherwise the conclusion must be irrelevant, coming under that fallacy, which Dr. Atwater, in his *Manual of Logic* (p. 162) rightly calls “Ignoratio Elenchi—ignorance of the proof of the real issue,” and which he says “is a fallacy of very frequent occurrence.”

After Dr. Duffield's system has thus been stated in a manner satisfactory to himself, the next step in the reviewer's argument must be to prove that Dr. Duffield's system is identical, in all essential respects, with what is commonly called New Haven theology. And this, we fancy, would be a still more difficult task. This must be done in such a way as not to come under another fallacy mentioned by Dr. Atwater, in his useful *Manual*, viz. “the taking of *non tale pro tali*, assuming a resemblance without proving it” (p. 165). For our own part we do not think that Dr. Duffield's system can with any fairness be identified with the system of Dr. Taylor. The central point of the New Haven system is its doctrine of man's ability, as full power to the contrary. Why does Dr. Duffield's candid and logical reviewer not say anything at all of the decided modifications of that theory which are found in that very article in the *Bibliotheca Sacra*, as where it is said, that “the sinner's dependence on God for his aid is such, that without it he can do nothing really good.” And still more explicitly (p. 614): “There may be, and are, theologians who believe and teach that man in his natural state, *independent*

of the Gospel and Spirit of Christ, has ability and power perfectly to obey all the Commandments of God. *New School Presbyterians no more believe and teach this than do the Old School.*" And why does the reviewer ascribe to him the symbolical and merely governmental theory of the atonement, when Dr. Duffield clearly recognizes the fact, that this is an inadequate statement of the doctrine. And so on other points; that article in the *Princeton Review* manifestly exaggerates and misapplies the opinions of Dr. Duffield, making free use of the convenient epithets, Semi-Pelagian, Arminian, and the like; illustrating another fallacy named by Dr. Atwater in his sensible Manual of Logic, called the *argumentum ad populum*, and arousing a prejudice, which that Manual does not name, called the *odium theologicum*. On some points and statements, Dr. Duffield may agree with the New Haven divines, but his system is cast in quite a different mould.

But even if this reviewer had made out both of these points, his argument is worthless, unless he can also show, not only just what Dr. Duffield believes, not only that Dr. Duffield and Dr. Taylor think just alike, but also that the New School, as a church, have generally sanctioned Dr. Duffield and New Haven too. The incautious reviewer asks on this point a variety of questions, intended to put the New School into an awkward position, and illustrating another fallacy to which Dr. Atwater, in his convenient Manual, refers, under the name of *Fallacia Plurium Interrogationum*, to which he says "lawyers are peculiarly prone," and which he thus explains: "They put ambiguous and embarrassing questions, and then with great show of sincerity and fairness, insist on a categorical *yes* or *no* for answer, as if to refuse such an answer would imply a lack of truthfulness, when in fact, such a categorical answer would be false and inadequate, owing to the ambiguous implications of the interrogation." This is excellent and pertinent. For the article in question may be epitomized in the following queries: Is not Dr.

Duffield a New School man? Did he not write an article on New School Presbyterian Doctrines, by invitation, for the *Bibliotheca Sacra*? Has that article ever been disavowed by any presbytery, synod or General Assembly of the New School? Has Dr. Duffield ever been disciplined for writing it? Is not that article a complete Taylorite, Pelagian, Semi-Pelagian, Arminian, Semi-Arminian, anti-Old-School document? Has not the New School by silence given consent to it, that it is good? And is it not extremely probable, if the two schools are united, that that article will be immediately forced upon the Board of Publication, and gradually supersede the Confession of Faith and the Larger and Smaller Catechisms? Shall the Old School "in short surrender unconditionally?" "For ourselves we say No, and in this conclusion we speak the deliberate mind of our church."

We beg leave to assure the alarmed reviewer, that Dr. Duffield's article has never taken the place in our church of the Confession of Faith, and that our ministers are never asked if they assent to it. We hold its author in all honor; but he is the last man to ask, and the rest of us are the last men to say, that we accept all its statements as final. In fact, New School men are generally rather jealous about their independence in such matters. In that article Dr. Duffield's main object was to avoid theories, and to state the facts of the case; and he is very cautious, we frankly say that we think he is at times over-cautious, about making any theoretic statement; for example, in respect to original sin and the direct influences of the Holy Spirit in regeneration. But it is a great injustice to him, to say that he holds the specific New Haven system. On the self-love theory, and on ability, and on God's power to prevent sin, he avoids the special theories which Dr. Taylor advocated. The New Haven theology, as such, is not the system of our Confession, and it is the system of our Confession on which we are to reunite.

In every point of view, it is unfortunate just now to renew

these past controversies We can not build up our church by these controversies; we may build it up on their ruins. Let the dead bury their dead. In reconstructing our republic, it would be folly indeed to insist upon our fighting over again the battles of Antietam, of Gettysburg, and of Richmond; nor in reconstructing our church are we to renew the feuds of a past generation. For we are to build a church, not for the fathers, but for the children; not for the men of 1837 but for the men of 1900—for a regenerated and vast republic. Let us be wise and understand these things.

It has been said, that in the New School discussion of this question, the real issue has been avoided. The issue avoided! What issue? We were charged with adopting a lax principle of subscription. Has *that* issue been avoided? Has it not been so decisively met, that no one can say it again? And was not that the main issue? We were charged with ordaining men who denied the essential doctrines of our system; but Dr. Hatfield and many others met this by an open denial which has not been refuted. We were asked if we agreed entirely, on all points, with the Old School theology; and we frankly said, that there are three points, on which we suppose that there is a theoretic, but not an essential difference: viz., immediate imputation, unqualified inability, and a limited atonement. Here we agree in the substantives and differ in the adjectives; we say mediate imputation, moral inability, and a general atonement with a specific redemption.

We have nothing to keep back. We want to be, we ought in such matters to be, entirely frank. But we also mean, if possible, not to be misunderstood. We mean that this reunion shall not be prevented by any fault of ours. And therefore we have tried to remove misunderstandings; to explain our exact position; to repel decisively unjust accusations; and to make no accusation in return. If the Old School reject reunion, it shall not be, so far as we can help it, by ascribing

to us principles which we reject and doctrines which we condemn.

The logic of the case is clear. And the logic of the Christian mind and heart tends surely in one direction. Division is costly; but union is above price. Division is sometimes defensible; union is a good in itself and needs no defence. When united, it is only a stern necessity that should sunder us; when divided, it is only a stern necessity that should keep us from reuniting. When apart, it is our duty ever to strive to come together again; when reunited, it is our duty ever to strive not to part. After all, after all, division is weakness and means that there is evil somewhere; and union is strength, and means that we are enjoying the full fellowship of the Spirit of Christ our Lord, in whom the whole body, fitly joined together, and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love.

There remains now, in fact, only the question of mutual confidence. And that is not to be decided by newspapers, or reviews, or the suspicions of this or that man; but by the deliberate votes, next year, of our Assemblies, and then of our Presbyteries, upon the revised plan of our Joint Committee. And if they give us, as we have no doubt they will, a wise and just plan, then in the year 1869, in our old historic city of Philadelphia, the distinction of Old and New School may be merged in a higher and better church than either, which shall renew its youth like an eagle, and rejoice as a strong man to run a race.

ART. VII.—NOTES ON RECENT BOOKS.

THEOLOGY.

NICOLAI METHONÆ episcopi Orationes duæ contra Hæresim dicentium Sacrificium pro nobis salutare non Trisypostatæ Divinitati sed Patri soli allatum esse, etc. Nunc primum editæ græce e cod. Moscov. ab ARCHIMANDRITA ANDRONICO DEMETRACOPULO. Lips. List et Francke, 1865, pp. xiv, 72. Nicolas of Methone (in Messenia) was a Greek theologian of the 12th century, whose works, with the exception of a refutation of Proclus, have not been well known. (See Hagenbach's *Hist. of Doctrines*, i, 385.) The editor of the above tract, a clergyman of the Greek church in Leipsic, says that out of 22 treatises, only four, besides the above, have been published, in the *Bibliotheca Patrum*, by Voemel and by Simonides; the latter says he has 14 of them, but his reports are always to be received with abatements. The existence of the above edited Orationes does not seem to have been known to either Baur or Dorner; they make no references to it in their histories of the period, though the intricate question discussed lies just in their line.

The discussion turns upon the question, whether the sacrifice made by Christ was made to the whole Trinity, or only to God the Father. A Synod, at Constantinople, decided (A. D., 1056) in favor of the former view. Soterich, of Antioch, wrote a treatise against this decision, and Nicolas of Methone replies to him in the above orations, now first edited from a manuscript, (No. 353,) in the synodal library of Moscow. He begins with a rhetorical address to the Emperor Manuel Comnenus, and then proceeds to vindicate the decree of the Synod against the charge of Nestorianism. He says, that Christ does indeed offer the sacrifice in his human nature, and receive it in his divine; but that this sundering of natures is not Nestorianism; for the heresy of Nestorius consisted in saying that there were two persons as well as two natures. *How* the one nature could make the oblation to the other, he does not say. But he urges, that if the sacrifice is not made to the Son as well as to the Father, then the Son has not equal honor with the Father. When the Logos became flesh, his divinity still remained divinity, (p. 41.) and all that holds good of divinity holds good also of the Logos. He wards off objections by insisting on the incomprehensibility of the Godhead. He also cites Scripture freely in support of his views, though without any very strict exegesis. The second Oration is but a fragment, and applies the doctrine of the sacrifice of Christ to the continuance of this sacrifice in the eucharist, developing also the Greek theory of transubstantiation. At the close, as at the beginning, the Emperor is lauded.

The preface gives some account of the life of Nicolas, correcting among other things an error of Leo Allatius and of Ullmann, in making him a member of the Council of 1160, confounding him with Nicolas of Methymne.

The same editor has also published :

Εκκλησιαστική Βιβλιοθήκη ὑπο Ανδρονίκου Κ. Δημητρακοπούλου.

The full title page of this volume is "The Ecclesiastical Library, containing the writings of Greek theologians, from manuscripts of the Moscow Library, now just published, by the Archimandrite Andronicus K. Demetracopoulos—Leipsic, 1866."

It is the first volume of a series, a handsome, well-printed octavo of 462 pages. Demetracopoulos is with the rank of Archimandrite officiating as priest to the resident Greeks in Leipsic. The catalogue of subscribers to the work shows 231 in all, of which 65 are in Germany, 121 in Greece and 45 elsewhere, a list which would not appear promising for a publication on this side the water.

The table of contents of this volume is as follows :

1. Treatise against the Manicheans, by Zacharias, bishop of Mitylene. (A. D. 536.)
2. On unleavened bread and Saturday fasting, (i. e. at Easter time,) and the marriage of the priests, by Nicetas Stethatos. (A. D. 1054.)
3. Reply to the Archbishop of Milan, on the procession of the Holy Ghost, by John Phourmes. (A. D. 1112.)
4. Seven extracts from the work of Eustratius, Metropolitan of Nice, on the Holy Ghost and his procession, on unleavened bread, on images, and on the double nature of Christ. (A. D. 1117.)
5. Eight extracts from the works of Nicolas, bishop of Methone, on the indwelling of the Holy Ghost, the cause of evil, on the controversy at the appointment of the Patriarch, on the passages 1 Cor. xv, 28, against the Soterichos and on the procession of the Holy Ghost. (A. D. 1150.)
6. On the procession of the Holy Ghost, by Nicephorus Bleminides. (A. D. 1250.)
7. On the procession of the Holy Ghost, by George Acropolitos. (A. D. 1270.)

It is readily seen that this compilation is a very valuable contribution to the history of the Greek Church, and especially to the history of the Greco-Latin contest on "filioque."

The Preface gives a brief sketch of each author introduced into the "Library," and a notice of his writings. The Greek of this preface is remarkably pure and classic.

Dr. Ginsburg, well known by his erudite work on the Jewish Kabbalah, has published a translation, with notes, of Elias Levita's *Massoreth Ha-Massoreth*, (Lond., Longmans,) which is an exposition of the Masoretic Notes on the Hebrew Bible, or the ancient critical apparatus of the Old Testament in Hebrew. Levita was the chief Jewish biblical scholar of his time, (born in 1488, died 1549,) the teacher of Rauchlin and others. At Venice he brought out several Hebrew works. His Massorah is here printed in Hebrew and English; it deals with all the peculiarities and obscurities of the text. Copious notes are added. The volume is accompanied by four valuable indexes. The treatise is full of scrupulous and minute criticism. Dr. Ginsburg also published in 1865, Jacob Ben Chajim's Introduction to the Rabbinic Bible, the Hebrew text with a translation.

The Works of President Edwards, with Valuable Additions and a Copious General Index. New York; R. Carter & Brothers, 1868. Since we are not likely to have, very soon, such an edition of the works of Edwards as we ought to have, we must be content with what is next best, a reimpression of the New York edition, published from the Worcester edition, in 1843, with various additions. The Carters have brought this out in good paper and binding. No theological library can well be without these volumes. Every theological student ought to master the chief treatises of this greatest and best of our American divines. His *Inquiry about the Freedom of the Will* is still the citadel which every new Arminian treatise must needs storm, with the same success as the preceding attacks; his *Doctrine of Original Sin* is still the best discussion of that profound theme in the English language,—the most philosophic statement of mediate imputation. His two counterpart essays on the end of God in Creation and on the Nature of True Virtue are unsurpassed on these topics. All of these four treatises are in the second volume; and the student who masters this volume is in a fair way of knowing something about theology.

But we need a new edition of Edwards, from the manuscripts. It was begun, but never completed. We ought, at any rate, to have his essays on the Trinity, which have not yet seen the light, and which will well bear the light.

Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it. By M. Guizot. New York: Scribner & Co., 1867. This is the second part of M. Guizot's large and able work on Christianity; the first was upon its nature; the other portions are to be on its History and Destiny. The author writes neither as a professed theologian nor as a philosopher; yet he shows familiarity with theological and philosophical themes. His testimony and judgment will carry, perhaps, all the more weight with many inquiring minds, because it is evident that he is not blinded by the prejudices of any class. He is able to understand the doctrines of theology and the tenets of philosophy, and to give, as a judge, a decision about or between them. After an introductory chapter on the Revival of Christianity in France in the Nineteenth Century, he discusses the subjects of Spiritualism, Rationalism, Positivism, Pantheism, Materialism, Skepticism, and Impiety—with special reference to the shape these tendencies have assumed in France. His notices of the French Philosophers and Schools are interesting and valuable. His judgment about them is sure and definite. In the exposition of their errors he is candid, and in the refutation of them convincing. A noble dignity and eloquence pervade the volume. Even as testimony, from such a man, at the close of a long, eminent and thoughtful career, the work would be invaluable; but it is more than testimony; it is argument, based on a profound condition of the reality and necessity of the Christian faith.

Lectures on the Evidences of Christianity in the Nineteenth Century. Delivered on the "Ely Foundation" of the Union Theological Seminary, N.Y. By ALBERT BARNES. New York: Harper & Brothers, 1868. In these ten Lectures Mr. Barnes admirably opened the course upon the "Ely Foundation," in the Union Theological Seminary. This course is designed to be popular rather than scholastic; and Mr. Barnes has just struck the right note. On so hacknied a theme it is difficult to be both instructive and forcible; and yet no one can rise from the perusal of this volume without the conviction that a clear light is here cast upon some difficult questions and problems; that various lines of argument have been put in better shape and strengthened; and that, whatever be the skill and vigor of the new attack, the Christian faith is still planted on a solid rock. One charm of the book is its perfect truthfulness and candor; there is no understatement of the objections, there is no overstatement of the results of the argument. It is lucid and satisfactory. Another attraction will be found in the fact, that the lecturer himself has evidently been through all the difficulties,

has felt their full force, has wrestled with them, and has come, on sure grounds to definite results. This is seen more especially in his argument on miracles, and in the supplement to this argument in the appendix. He states the full strength of the difficulty, derived from the fact that the extra-Biblical miracles are now universally discredited; why not, then, the Biblical? The reasons for this difference are cogently put.

But we have not time to enter into details, as we could wish. We hope all our readers will get this volume. We shall be much disappointed if it does not have a wide circulation and add to the author's high fame. There is no better book to put into the hands of those young men, who are led to inquire upon such subjects. They need just such a counsellor; one in whom they can trust, who deals fairly with these pressing questions, and shows them a clear way from the darkness of doubt to the light of a reasonable faith.

Lectures on Natural Theology, delivered before the Lowell Institute, Boston. By P. A. CHADBOURNE, M. D., Professor in Williams College. New York: G. P. Putman, 1867. pp. 320. This instruction course of Lectures is more than a treatise on Natural Theology; it also elucidates the further position, that Nature and the Bible are from the same author. The course of argument and illustration is both lucid and popular. Some of the topics discussed are—the adaptation of our bodies to the world, the adaptation of animals to the world, special contrivances—preservation of species, adaptation of plants to the world, the production of varieties and their final cause (in relation to Darwin), chemical elements and their mutual relations, the various provisions for man's intellect, emotions and tastes, man's moral nature and the Bible as adapted thereto, and the Mosaic and Geologic theories. We have been very much interested in these Lectures. They fulfil their aim, and are well worthy of being used as a text-book.

The Redeemer: a Sketch of the History of Redemption. By EDWARD DE PRESSENSÉ. Translated by Rev. J. H. MYERS, D.D. American Tract Society, Boston. pp. 412. Dr. Myers has done his part in this work with faithfulness and skill; his translation reads well in English. The work itself is a series of meditations upon Christ, as the sum and centre of the Bible, of history, of theology and of life. The first chapter is on the Fall and the Promise; the three next are on the Preparation for Christ's coming; his Nature, his Plan and his Holiness, occupy chapters five to seven; and his several offices as Prophet, Priest and King complete the work. It is neither an historical nor a theological treatise, but a combination of the two in one attractive, clear and often eloquent exposition. It is one of the earlier works of its distinguished author; but it contains the seed of much of his subsequent writings. All thoughtful readers will be interested in it, and it is a good book to lead men to think. We are glad to know that the abridged edition of De Pressensé's Life of Jesus, also translated by Dr. Myers, will soon be published by the same Society.

Lecture on Pastoral Theology. By ENOCH POND, D.D. Boston: Draper & Halliday, 1867. The substance of these Lectures was first published about twenty years ago; they are now issued, "entirely rewritten, and several of them have received important modifications." Though specially adapted to Congregational churches and ministers, they will be found of use to all; for they are wise and prudent. All the special relations and duties of the minister are fully and clearly discussed. Dr. Pond's varied experience and peculiar habits of mind eminently qualify him for writing just such a work. Our young ministers will find it a valuable *vade mecum*.

The Duty and Discipline of Extemporaneous Preaching. By F. BARHAM ZINCKE. New York: Scribner & Co. Published by arrangement with the Author pp. 262. This is not a regular treatise on preaching, but rather an account of the authors's experience and success in cultivating the habit of extemporaneous, yet

carefully prepared, discourse. An excellent prefatory note, by the author, addressed to his American readers, expresses his conviction, that our "general style of preaching" is "in advance" of that in the English Church, and that this, "in a great measure, arises from our having paid more attention to Extemporaneous Preaching;" but we have still much to learn on this score; and this work will be a decided aid. To all who have tried extemporaneous preaching and failed, and to all who have yet to try it, and even to those who have practiced it with some degree of success, Mr. Zincke's volume is to be commended. It is full of valuable hints and examples.

The Divine Rest; or, Scriptural Views of the Sabbath. By JOHN S. STONE, D.D. New York: Randolph, 1867. The argument for the divine authority, and for the designed perpetuity of the Sabbath, is presented in this volume in a cogent and perspicuous way. The Sabbath is viewed as an inseparable part of the divine economy, needed in all ages, and under all the forms which the Church has assumed. The argument for the change of the day under the Christiandispensation is wrought out with special fulness and care, in reply to objectors. And all the main objections to the observance of the day are ably confuted. Its benefits, the sinfulness of its desecration, and the means of its due sanctification, are well set forth. The republication of this work of Dr. Stone, in this revised form, is timely, and can not fail to do good. It is brought out in excellent style.

BIBLICAL LITERATURE.

The Bible in Arabic. 8vo. New York: American Bible Society, 1867. The stereotyping and electrotyping of the Arabic Bible, under the supervision of Dr. Van Dyck, has been completed; and the work is a monument of American skill and liberality. Three years ago the American Bible Society resolved to engage in this work, at an estimated expense of forty-five thousand dollars, for producing an edition of 5,000 copies of each of the four sets of plates of the whole Bible, with which it was determined to commence. The whole project, as suggested by the Syrian Mission, included a series of ten different forms of the Scriptures, and portions thereof. To produce all these will be the work of time. Meanwhile we now have a complete copy of the Bible in 8vo., beautifully printed, in an unsurpassed style of Arabic typography.

We give some of the main facts in respect to the past Arabic versions of the Bible, and to this new one, as furnished to us chiefly by Dr. Van Dyck.

Christianity seems to have been introduced into Arabia at a very early period—it is not known by whom. Seven tribes were christianized, besides most of the people of Nejran and El-Hira. There is no trace of any early version of the Scriptures into Arabic for their use. None seems to have been made up to Abu-el-Feda's time, for he says in his *Annals*, "the Jews have twenty-four ancient sacred books, which up to this time have not been translated into Arabic, but continue in the Hebrew."

The earliest attempt to put the Bible into Arabic which is known, is that of John, Bishop of Seville, in Andalusia, in A. D. 719. Rabbi Saadiyeh (commonly known as Saadias,) who was the Gaôn, or patriarch, of Bagdad, translated the Old Testament into his vernacular, the Arabic, which translation forms the Arabic of the Pentateuch in Walton's Polyglot. Manuscript copies of his Isaiah, Job and Psalms, are still to be found; but from their extremely literal adherence to the Hebrew, they were found of little assistance in making the present version. He died in 942.

The same may be said of Abu Saïds' Arabic version of the Samaritan Pentateuch. The Jewish school of Fez in Morocco, with Rabbi Yehuda-Khayyug-el Fasi at its head, probably made some attempt at putting the Scriptures in'o Arabic, for the use of the Mauritanian Jews, though we have no certainty of this. Rabbi Yehuda, who died somewhere between 1020 and 1040, wrote largely in Arabic, and the Pentateuch in Arabic, written in Hebrew characters, and in use among the Jews of Mauritania, has come down to us. But some suppose this to have been made in the thirteenth century.

A translation of the Pentateuch, according to the Septuagint, was made by Harith-bu-Sina, in 1513.

Gabriel Es-sioni and Yohanna el Hasruni made a version from the Septuagint, (Antiochene and Alexandrine,) in the twelfth century, which is the Arabic of the Paris Polyglot, and (excepting the Pentateuch which is Saadiyeh's,) is copied into the London Polyglot, (Walton's).

Under Pope Urban VIII, Serkis-er-Ruz, Maronite Bishop of Damascus, received permission to bring out the Scriptures in Arabic. This work was commenced in 1625, and professed to refer to the Hebrew, the Syriac and the Septuagint, but it is in reality a servile reduction of the older unknown version to the Latin Vulgate. Gen. iii, 15, reads thus: "I will put enmity between thee and the woman and between thy seed and her seed, *she* shall bruise thy head and thou shalt bruise *her* heel." This was issued in 1671, at Rome, in 3 quarto vols., with the Latin Vulgate and Arabic in parallel columns.

This is the version which has been printed by the British and Foreign Bible Society, and the only one which English and American missionaries have had to circulate, until this new version was issued. The British and Foreign Bible Society have now adopted the new version and rejected the old, which they used only for want of a better.

In 1727, the Society for the Promotion of Christian Knowledge, issued an edition of the Old and New Testaments, in 4to, corrected by Suleiman Negeri from the London and Paris Polyglots; it was printed by Sarah Hodgson, at Newcastle-upon-Tyne. This edition formed the basis of the Epistles and Gospels, as issued from the Papal Greek press, at the convent of Mar Yohanna-es-shuwein in Mount Lebanon, corrected by Abdallah Yakhir according to taste, without reference to the original.

The late Professor Lee of Cambridge, England, aided by Fares-es-Shidiak, (brother of the martyr of Lebanon, Asaad Es-Shidiak,) made a version under the auspices of the Society for the Promotion of Christian Knowledge; but the Professor seems to have known little Arabic and the Shidiak knew no Hebrew; so he translated from the English of King James version, the errors of which are servilely followed in most cases. In a few instances they seem to have been corrected by Professor Lee. Besides, the style is altogether too pedantic to allow of its coming into general use.

The present version, just electrotyped by the American Bible Society, and adopted by the British and Foreign Bible Society, was commenced in the fall of 1847, by the late lamented Dr. Eli Smith, of the Syrian Mission of A. B. C. F. M. He labored upon it for eight years with the best native help he could get; printed Genesis and Exodus, excepting the last chapter, and left a basis upon the New Testament, the rest of the Pentateuch and some of the minor Prophets. A year before his death the work was

suspended. After his death the mission placed it in the hands of another of their members, Dr. Van Dyck, who took it up where Dr. Smith left it, and carried it on upon the same principles until its completion, in August, 1865. Thus sixteen years of labor were spent upon the work. The New Testament was first issued in 1860, from the Mission Press in Beirut, and nine editions of 35,000 copies were distributed between 1860 and 1865, when the whole Bible was finished and issued from the press, in March, 1866, in the form of 8vo, reference.

While the work of electrotyping has been going on at the Bible House in New York, the Mission have found it necessary to issue another edition from their press in Beirut, to meet the demand.

The work done at the Bible House has been the making of the matrices and type, according to models of the best Arabic calligraphy, and from these electrotyping an 8vo edition of the entire Bible, plain. Three sets of plates have been made; one for printing, one for the British and Foreign Bible Society, and one to be deposited in the vaults of the Bible House in New York, from which the whole can be renewed at any future time. The New Testament and Psalms, voweled, 8vo, also in three sets of plates, and the Psalms and Proverbs, 16mo, plain, have also been electrotyped. A small edition of the plain 8vo Bible has been struck off. The printing of the voweled New Testament and the Psalms will be carried on this fall at the Bible House, after the return of Dr. Van Dyck to Syria, under the supervision of Mr. Edward Van Dyck, who has a vernacular as well as critical knowledge of the Arabic, and who has been his father's principal assistant for the past four years. The book is large, owing to the size of the type. It was thought best to issue this size first to meet the demand of bad eyes in the East—good and bad eyes can read the large type equally well, but bad eyes can not endure small type. More portable editions will be issued at Beirut, to which place the work of electrotyping the remaining editions, undertaken by the Bible Society has been removed.

The American Bible Society is to be congratulated upon the present advanced state of this most important work. It was entered upon in the midst of our civil war; and it has been sustained by the extraordinary liberality of our Christian people. The Lord will prosper such a work undertaken in behalf of his own Word. It is identified, too, with the semi-centennial Anniversary of our Bible Society. The remaining editions will be carried on to their completion as fast as the means are obtained to meet the rapidly increasing demand. The version reaches 120,000,000 of human beings, who can best read the Word of God only in the Arabic language.

Dr. Van Dyck has completed for the present his work in this land, and returned to the Syrian Mission. He was strongly urged to remain here, and was unanimously elected to the professorship of the oriental languages in the Union Theological Seminary. But his heart was in his foreign work. May the Lord prosper him in it. The grateful remembrances, and the earnest prayers, of many Christian hearts, follow him to his field of labor in the East, where the Word of God must have free course and be glorified.

The Holy Bible, consisting of the Old and New Covenants, translated according to the Letter and Idioms of the Original Languages. By ROBERT YOUNG. Edinburgh 1863. Second Edition. This is a translation of the whole Bible, made from

the original, on the basis of definite principles, and made by a single hand. The remarkable philological attainments of the author, an Elder in the Free Church of Scotland, and formerly a Missionary in India, are attested by high authorities. Dr. Candlish says, "In respect to linguistic attainments, especially as bearing on the learning of the East, I suppose Mr. Young is about, if not altogether, unrivalled;" and Drs. R. Lee, W. L. Alexander, Eadie, etc., speak to the same effect. The principles on which the translation from the Hebrew is made are: 1. An entire rejection of the doctrine of the "waw conversive;" 2. That the so-called *future* in Hebrew is never future, but simply an habitual present; 3. That the past tense in Hebrew is idiomatically used to express the certainty of the action yet to be accomplished. Besides this, the order of the original words is adhered to as far as possible; the definite article is inserted only where necessary; the word Jehovah is always transferred, etc. Whatever may be the final judgment of scholars as to Mr. Young's linguistic principles, of his diligence and extraordinary acquirements, there can be no doubt. He has also published a Dictionary and Concordance of Every Word in the Hebrew Scriptures, etc.; a Sanscrit Grammar; a Marathi Grammar; a Gujarati Grammar; Christology of the Targums; the Assembly's Shorter Catechism in Thirteen Languages; a Concise Commentary on the Holy Bible; Marginal Readings for the English Bible; and several other works. He is just preparing a useful "Sabbath School Teacher's Commentary," 4to, concise and to the point. Mr. Young is now in this country, and we trust that his works may be favorably received by our ministers and elders.

A Critical and Exegetical Commentary on the Book of Exodus, with a New Translation. By JAS. G. MURPHY, D.D., Professor of Hebrew, Belfast, Ireland, Andover; W. F. Draper, 1868. pp. 385. Dr. Murphy in his commentaries has a definite plan, which he carries out. The text is explained, translated anew, and comments are added on the difficult and mooted points. He is a fair, clear and candid interpreter. His aim is to reconcile the Scriptures with science by an impartial examination of the text. His work is one of unusual value, especially from our lack of good commentaries on just these earlier books. Some of his views will be controverted, but most of them are sound. The more recent works are noticed. A hint in the preface seems to imply that the author has in hand a reply to late objections to the Pentateuch; we hope he may carry out this design. The two volumes in Genesis and Exodus we cordially commend to all students. Mr. Draper, as usual, has done his part well.

Ezekiel and Daniel; with Notes, Critical, Explanatory and Practical. By HENRY COWLES, D.D.: Appleton & Co., 1867. This volume is a continuation of the series began by Dr. Cowles on the Prophetic Books of the Old Testament. It has the same general characteristics with his work on the Minor Prophets, which we have previously noticed. The author is simple and natural in his interpretation and affords the reader real help. He is not led astray by any extreme themes, and is quite free from the besetting sins of some of the modern expositors. In one appendix he discusses the "year-day" theory, and decides against it; in another he examines Miller's data for his theories, as derived from the book of Daniel.

These commentaries are adapted to general reading, as well as to students; and we cordially recommend them to all who wish a simple and intelligible exposition of these books of Scripture.

Who was Jesus? New York: Tibbals & Co., 1867. "The flight into Egypt symbolizes the binding together, or harmonious union, of the dual nature of Jesus—God and man; and this may be derived from the etymology of the words and their roots—Egypt or Mizraim, in one sense, signifying a dual state." p. 273. In ch. xvi. the author attempts to show that the church has had four in-

incarnations, in its four phases. The first phase was up to the flood, and the incarnation was in Enoch; the second stage was from the flood to Egypt, and Moses was the incarnation, and was God to Israel, and he did not die; then came Elijah, in the third period, from Egypt to Babylon; and then Christ, from Babylon to the Sabbath of Sabbaths.

The author supposes that he can free the Bible from the objections of critics by the application of the allegorical method. He finds deep meanings in the numbers of the Old Testament. He manifests not a little research and ingenuity, but his research leads to no clear results, and his ingenuity often substitutes arbitrary interpretations for the plain meaning of the Word of God. The volume is brought out in good style, and contains 711 pages.

The American Edition of Dr. WILLIAM SMITH's Dictionary of the Bible, edited by Dr. HACKETT and EZRA ABBOTT, A.M., has reached its sixth part, pp. 672. It is unabridged, with very considerable additions, and will undoubtedly be the best edition of the larger work, and on the whole, the best Bible Dictionary in the language.

CHURCH HISTORY.

Geschichte der alten Kirche von Christi Geburt bis Zum Ende des sechsten Jahrhunderts. Von Dr. PHILIPP SCHAFF. Christianus sum; nihil Christiani a me alienum puto. Leipzig, 1867. J. C. Hinrichs'sche Buchhandlung. Philadelphia, J. Kohler, pp. 1250 and xvi. Dr. SCHAFF's History of Ancient Christianity has recently been published in one large octavo volume at Leipsick, in the German language, in which it was originally prepared. We are glad to see that it is as favorably received in Germany as the English edition was received in this country. The most competent judges, such as Drs. Tholuck, Jul. Müller, Dörner, J. P. Lange, Hagenbach, Messner, Lechler, Kahnia, and others, have expressed themselves in public notices, or in private letters, in high terms of the scholarship, style and spirit of the work, and have assigned it a place among the standard histories of the church. From a private letter of Dr. Dörner, of Berlin, the author of the classical history of the doctrine of Christ's Person, we quote the following testimony: "I am greatly delighted with this excellent work. We have none that is equal to it; it is sound and solid in judgment, derived chiefly from the primitive sources, elevated, yet condensed in style, in short a book which is an honor to German science and learning, while the Americans on their part have good reason to be proud of it." Dr. Tholuck speaks of it "as equally remarkable for learning and attractiveness, and full of intellectual vigor and freshness."

German divines are far better acquainted with the obscurest heresy of remote antiquity, than with the teeming life of America. Dr. Ebrard, in his recent "History of the Church" from the Reformed or Calvinistic standpoint, has nothing to say of America—the principal theatre of the Reformed church—with the exception of a few words of condemnation of Mormonism! Dr. Robinson's Researches in Palestine are, however, well known in Germany and quoted as an authority. The general impression there prevailing is that America is a Babel of sects and that its theology is a mere echo of that of Europe. But the next chapter in the History of Protestant theology will probably be written in the United States of America.

The History of the Church of God during the Period of Revelation. By Rev. CHS. COLCOCK JONES, D.D. New York: Scribner, 1867, pp. 558. This history prepared for the press by the author's son, was originally delivered in the form of lectures in the Presbyterian Theological Seminary, Columbia, S. C. The original manuscript was consumed in a disastrous fire, the work was re-written in the decline of Dr. Jones' life. A second volume will give the history under the New Testament dispensation. The work is strictly scriptural and

Presbyterian. It is not a history of the Jews as a nation, but a history of the Church of God, in its various aspects and relations. It does not make any pretension to the graces of style, nor has the author mastered the art of historical composition; but it is a plain account of the nature, institutions and doctrines of the Church, fortified by Scriptural illustrations and proof. Some of the views, for example, those set forth in the chapter on slavery, are now of interest chiefly in a historical point of view. Dr. Jones (p. 172) held that it "is the duty of the Church," "to maintain the lawfulness of the institution of slavery as one of the forms of civil government, ordained by God in his Providential government of the world;" and that the church must "obey all the laws and regulations of the State, enacted in relation to the institution." As the State now prohibits slavery, we suppose it follows that the church is bound to obey this prohibition also.

History of the Methodist Episcopal Church in the United States of America. By ABEL STEVENS, LL.D. Vols. III. IV. New York: Carlton & Porter. 1867. By the publication of these two volumes Dr. Stevens completes for the present his projected work, bringing down the History to 1820, but holding out the prospect of a supplementary volume to fill up the record of the triumphs of his church to the present times. We have repeatedly expressed our sense of the great value of Dr. Stevens's labors. No other church in the country has produced so good a history as this. It is a marvellous record of hard and wise Christian work. We rejoice in most of what Methodism has accomplished; in all essential respects its cause is ours also. It has a wide influence outside of itself on other denominations. And it is fortunate in its historian. This is one of the works which will live, for it is an authority. The multiplicity of details does not interfere with the clear and well ordered narrative. The frequent biographical sketches are well wrought out.

Carlton & Porter also publish an interesting sketch of the *Life of Abraham Lincoln*, by Z. A. Mudge, with Illustrations.

The Beggars of Holland and the Grandees of Spain: a History of the Reformation in the Netherlands from A. D. 1200 to 1578. By the REV. JOHN W. MEARS, D. D. Philadelphia: Presb. Publ. Comm. pp. 477. With a Map and Illustrations. This is one of the handsomest and best volumes brought out by our Committee. Dr. Mears has been fortunate in his choice of a subject, and skilful in his handling of it. There has been no good popular account of that terrible struggle in the Netherlands for the pure gospel; but now this lack is excellently well supplied. It is an absorbing narrative, told with spirit and truthfulness. It shows study, and also the faculty of picturesque and graphic narrative. It ought to be in all our Sunday School and popular libraries.

Ancient Cities and Empires: (their Prophetic Doom. By E. H. GILLETT. Philadelphia: Presb. Publ. Committee, pp. 302. Dr. Gillett contrives to do a great deal of literary labor, and to do it well, too. This new volume from his pen, which must have been the gift of perpetual motion, is a necessary supplement to the works of Bishop Newton and Rev. A. Keith, on the fulfilment of Scriptural prophecy, as attested by the fate of cities and empires. It makes faithful use of the latest histories and researches, and, in a flowing and attractive narrative, describes the state of Egypt, Assyria, Nineveh, Babylon, Petra, Philistea, Tyre, Sidon, the Seven Churches of Asia, the land of Bashan, etc., concluding with a clear and condensed survey of Scripture prophecy. The work is got up, and illustrated, in the best manner.

A History of the English Puritans. By W. CARLOS MARTYN, pp. 496. *The Pilgrim Fathers of New England. A History.* By W. CARLOS MARTYN, pp. 432. New York: American Tract Society. Mr. Martyn is already favorably known by his *Lives of Luther and Milton*, and by his *History of the Huguenots*, previously published by the Tract Society. He has been a lawyer, and a favorite

political speaker, but is most interested in religious themes, and intends to study for the ministry. His writings show that he has the art of presenting biographical and historical subjects in a graphic and stimulating narrative. He has evidently studied the best works upon the Puritans and the Pilgrim Fathers, and give such a condensed and spirited account of them as will interest and instruct almost all classes of readers. We do not know of a better popular history of these men and times.

The Huguenots: their Settlements, Churches, and Industries in England and Ireland. By SAMUEL SMILES. With an Appendix on the Huguenots in America. New York: Harpers. 1868. A valuable work carefully prepared. The noble history of the Huguenots has not yet been fully written. The volumes of Weiss, translated by Herbert (New York. 1854) are the best we have yet had. But since then the French Protestants have been gathering new materials, many of which are used by Mr. Smiles in his popular and well studied narrative. His deficiencies in respect to the American refugees are supplied in the Appendix. France never recovered from the effects of the infamous revocation of the Edict of Nantes: Mr. Smiles well says (p. 346) that "Sansculottism and the Reign of Terror" were its real results. The French Revolution avenged the blood of these old martyrs. The tale of their sufferings can never be read without enhancing the love of civil and religious liberty.

Lives of the Queens of England, from the Norman Conquest. By AGNES STRICKLAND. Abridged by the Author. Revised by Caroline G. Parker. New York: Harper & Bros., 1867. This epitome of Miss Strickland's larger work deserves, and will doubtless have, a wide circulation. It is in every way an attractive volume, expressly prepared for use in schools and families. The last six biographies are by the American editor.

Le Signe de la Croix avant le Christianisme, par GABRIEL DE MORTILLET. Paris: C. Reinwald. 1866. pp. 183. With 117 wood engravings. The object of this archaeological treatise is to show that the sign of the cross existed as "a religious symbol," long before Christianity; and, also, that it was found among tribes that show no relics of idolatry. In the so-called *terrampores* of the district of Emilia, before even the Etruscan occupation, there are many potteries which have this sign—usually a cross with equal arms. This is found in both the "bronze" and the "iron" periods. In the cemeteries of Villanova and Golasacca there are examples of the same—also anterior to the Etruscans. Some of the early coins of Gaul contain the same. Lacustrine habitations in Savoy have yielded potteries with a like figure; though none have been brought to light by Keller in Switzerland. In one case, the very monogram of Christ is supposed to have been exhumed at Golasacca, one thousand years before Christ. What was the religious significance of these crosses is not intimated by the author. The investigation is an interesting one, but by no means brought to any decisive result in this curious volume.

PRACTICAL RELIGIOUS LITERATURE.

Thanksgiving: Memories of the Day: Helps to the Habit. By WILLIAM ADAMS, D.D. New York: Scribner & Co., 1867. The Thanksgiving Discourses of Dr. Adams have a wide reputation; some of them will never be forgotten by those who heard them. We are glad that many of them are now brought together in this goodly volume. They are both familiar and elevated in their tone; most devout, but also full of all human and genial sympathies. Some of the descriptions of the old-time celebrations of this festival, of rural and village scenes and associations, are true to the life and quicken hallowed memories. Reverence for our ancestry, their simple and faithful lives, their God-fearing and yet man-loving spirit, is constantly inculcated. Several of the later dis-

courses were written during our late war, and they breathe the spirit of a high Christian wisdom and patriotism. In this admirable volume we see some of the causes of the influence and success of the honored ministry of their author. Standing in the very front rank of the New York pulpit he has done a noble service for the cause of God's truth, and in the interest of man's best welfare. In this thanksgiving time of the year, to temper wisely our festivals and holidays,—that the latter may be holy days as well, no one can make a friend a more suitable gift than these Thanksgiving Memories.

Prayers from Plymouth Pulpit. By HENRY WARD BEECHER. Phonographically reported. New York: Scribner & Co., 1867. Mr. Beecher was quite unconscious of the presence of the phonographer, taking note of his prayers; and few men could bear to be so reported. These prayers are to be judged, not as if the author had set about preparing a manual for public devotions, for, then, they would, doubtless, have been cast in a somewhat different mould; but simply as a report of Mr. Beecher's own ministration in this part of divine service, serving to show his special manner and method. They are, many of them, communings with God, for his people as well as for himself, rather than set, formal supplications. They are instinct with the genius, and the varied genius, of the author. At times they are elevated in their tone, again tender and sympathetic. They refer to a great variety of moods of mind and outward circumstances, and in appropriate form.

The Hymn of Hildebert, and other Mediæval Hymns, with Translations. by ERASTUS C. BENEDICT.—*The Heavenly Land, from the "De Contemptu Mundi"* of BERNARD DE MORLAIX, by SAMUEL W. DUFFIELD.—*The Early Witnesses, or Piety and Preaching in the Middle Ages*, by JOSEPH P. THOMPSON, D.D. These three beautiful volumes are published by Mr. Randolph, who gets up his holiday books in such excellent taste, that they might be bought for their fair external show alone. But all his publications have also a higher kind of worth. Mr. Benedict has given spirited translations of several famous mediæval hymns, with the Latin text, in Gothic characters, viz.: Hildebert's magnificent stanzas on the Holy Trinity; the Stabat Mater Speciosa, which Mr. Neale exhumes, being one of his last contributions to Christian literature; an early hymn on the Day of Judgment; the Car Mundus Militat, ascribed to Bernard, probably earlier; Veni, Creator Spiritus (by Ambrose?); the Pange, Lingua, Gloriosi, of Aquinas, a noble hymn for the Lord's Supper; the Stabat Mater Dolorosa, etc. Mr. Duffield's little volume is filled chiefly with a version of the Heavenly Land, from the De Contemptu Mundi of Bernard de Morlaix, Monk of Cluny, near to the metre of the original, and showing skill and taste. Dr. Thompson's little work was published a while since, but does not lose its interest. Extracted chiefly from a volume of Mr. Neale on Mediæval Preachers, it gives some beautiful selections from a large variety of authors, to illustrate the Advent, the Passion, Graces and Duties, and the Heavenly Land. These gems are worth cherishing.

The Epistle to the Hebrews compared with the Old Testament. Fifth edition. Carter & Bros., 1867. The writer of this work was taken away while the volume was passing through the press; but this fifth edition is welcome evidence that her work is well appreciated. It is full of the savor of Christ and his Gospel. Its precious truths, well expressed, will commend it to many hearts.

Hymns of the Church Militant, selected by MISS ANNE WARNER, and published anew by Mr. Carter, are quickening and elevating. This collection is for private use. Amid many old familiar hymns, it contains some few out of the way places which deserve to be better known. A careful taste has presided over the selection. The volume is handsomely got up.

The Messrs. Carter also publish *Bible Jewels*, by the REV. DR. NEWTON, a rich casket of bright gems, the Pearl, Diamonds, Rubies, etc.; *Bessie at the Sea Side*,

by JOANNA H. MATTHEWS, which the right sort of persons say is just capital for children; *Bible Hours from the Note Book of MARY B. M. DUNCAN*, of which Spurgeon speaks, as "precious beyond all price;" *The Visitor's Book of Texts*, by Rev. A. A. BONAR, 4th edition, well adapted to the various circumstances of sickness and sorrow: BONAR's *Hymns of Faith and Hope*, third series; a most interesting account of the life of LADY GORDON, full of instruction and stimulating to effort; and the third edition of *The Heavenly Life, being Select Writings of ADELAIDE L. NEWTON*, edited by Rev. JOHN BAILLIE, a series of devout meditations upon Scriptural texts and passages, illustrating the Christian life in its varied experiences. The Carters seem to be determined, not only to keep up with, but to create, a demand for their excellent volumes, always well chosen and tastefully issued.

The Rock of Our Salvation; a Treatise respecting the Natures, Person, Offices, Work, Sufferings, and Glory of Jesus Christ. By WM. S. PLUMER, D.D., LL.D. American Tract Society. New York. In a moderate compass, Dr. Plumer gives a plain, intelligent and forcible exposition of the Scriptural statements respecting the person and work of our Lord, as the Rock of our Salvation. While his theory of the nature of the atonement restricts it to making full and complete satisfaction only for the elect, he earnestly advocates the position that it is also sufficient for all and is to be offered unto all.

The same Society reprints Dr. PICKERING's translation of SALVADOR's essay on the Trial of Jesus, with the Refutation of M. DUPIN, an excellent and concise treatise. It also publishes NEWMAN HALL's admirable little work, entitled, *Fellow Jesus*; two nice volumes on the *Words of Jesus*, and the *Mind of Jesus*, each arranged for a month's daily readings; *Little Robbie*, by NELLIE GRAHAM; the United States Second Reading Book; *The Deserted Heroine*, pp. 32; *The True Boy, Obstacles Well Met, and Ultimate Triumph*; *Lady Alice Lisle, the Last of the English Martyrs*, pp. 276, a well written work; *Home Work, or Parochial Christianization*, by Rev. A. S. CHEESEBROUGH, pp. 235, discussing a most important subject in a wise and earnest spirit; *Pictures of Life with Pen and Pencil*, &c., beautifully illustrated, for children; and the first part of Professor BARROW's *Companion to the Bible*, on the Evidences of Revealed Religion, which is very clearly worked up.

Besides the volumes by Dr. Mears and Dr. Gillett, elsewhere noticed, our Presbyterian Publication Committee have issued other seasonable and attractive books, got up in excellent style. Among these is a new edition of DR. GURLET's *Life Lessons* (pp. 407,) which have been received with much favor and deserve a still wider circulation; *Parental Training* by the late Rev. WILLIAM BACON (pp. 109) a volume of wise suggestions and needed counsel; *Flora Morris' Choice*, by Mrs. HILDEBURN, (pp. 319,) inculcating in an interesting narrative the duty of non-conformity to the world; *The Shoe Binders of New York*, by Mrs. J. McNAIR WRIGHT, (pp. 237); *Weakness and Strength; or, Out of the Deep*, by Mrs. HERBERT, (pp. 295).

HISTORY AND BIOGRAPHY.

The Old Roman World, the Grandeur and Failure of its Civilization. By JOHN LORD, LL.D. New York: Scribner & Co. 1867. With a Plan of the Forum, Capitol, and Palatine. Dr. Lord has not written a consecutive, chronological history of the Roman Empire. Presupposing that, having as it were the whole history spread out as on a canvass, his object is to describe the main points and characteristics which run through and shape the whole, the causes of the rise and growth and decline of that imperial structure. And in this object his success is decided. It is just the way in which history can be best taught and impressed in lectures, and reviewed in the class room. The author has undoubted skill and grasp in the effective grouping of events and characters

He opens up to view as it were the inner life of the times. A large range of study, an acquaintance with even the minutiae of events, is exhibited; but these details are carefully woven into the texture of the narrative. Dr. Lord writes with vigor, at times rising into a descriptive eloquence; sometimes it may seem as if the oratorical element were too freely used; but this was essential to the lecture and heightens the popular interest of the book. It is just such a work as an advanced student can most profitably use to get a full and vivid idea of the whole course of Roman history. It is well brought out and should have a large sale.

Three English Statesmen: a Course of Lectures on the Political History of England. By GOLDWIN SMITH. New York: Harpers. 1867. Pym, Cromwell and Pitt are the three representative men, chosen by Mr. Smith to illustrate the nature and workings of the English Constitution, with constant reference to present political movements. Pym is the author's model of a member of Parliament, and his character is forcibly portrayed, in some points perhaps idealised. The career and influence of Cromwell are fairly drawn; what is said of the truly national church which he established is worthy of note. Just as this revolutionary struggle was commencing in England, "a little bark put forth in the Atlantic;" "it bore English Democracy, safe beyond the reach of the English reaction, to the shores of the New World. There, too, it has encountered its old foes, the enemies of liberty, both of the body and soul. But there it has triumphed; it has triumphed for itself, and it has triumphed for us all."

Short Studies on Great Subjects. By JAMES ANTHONY FROUDE. New York: Scribner & Co. 1868. These studies cover a wide range of subjects, historical, theological and philosophical. They are composed in clear and vigorous style. Their tone of criticism is free and independent, though pervaded by strong moral convictions. Mr. Froude has little sympathy with either the positivists or the orthodox. His estimate of the Scotch character and doings is much more just than that of Mr. Buckle. His criticism on the Gospel History tends to negative results. The estimate of Spinoza's system is fair and sound, without being remarkably thorough or acute. The three Lectures on Erasmus and Luther are brilliant, and in full sympathy with the general, though not with the theological, tendencies of the Reformation.

Terra Maria; or, Threads of Maryland Colonial History. By EDWARD D. NEILL, one of the Secretaries of the President of the United States. Philadelphia: Lippincott & Co. 1867. The "Threads" which the Rev. Mr. Neill has here gathered up are some of them quite important, but have been hidden and forgotten. He shows that there was a much more decided Puritan element in the State of Maryland, from the very first, than has usually been supposed. The first colonists were in fact largely Protestant, though Cecil Lord Baltimore was Roman Catholic. To promote his pecuniary interests he encouraged all classes of people to come. Many Puritans came from Virginia with their pastor, the Rev. Mr. Thompson (formerly of Braintree, Mass.), a man of rare ability and one who had a great influence in the colony, and the only minister ever complimented by a Maryland Assembly. It was this Assembly that passed the Maryland Constitution, which has been so much lauded for its toleration. The influence of the Quakers, as an offset to the Roman Catholics, is also traced: and the effect of afterwards thrusting the Church of England upon the people is shown. Episcopacy and Slavery made the land at first unfavorable to Presbyterianism, which had but a slow growth in limited districts. From its geographical position Maryland has always been the battle ground of ideas, democracy and federalism, Freedom and Slavery, etc. On these and other points, much information will be found in this volume, the fruit of the author's leisure, and also of his careful studies.

Greece: Her Progress and Present Position. Republished from the French of ALEXANDER RISA RANGABE, Greek Minister at Washington. New York: A. P. Putnam & Son. 1867. This is an entirely authentic and valuable summary upon the present state of the Kingdom of Greece. The author is a man of high culture and of rare attainments. Mr. H. T. Tuckerman contributes a fitting and graceful Introduction.

Life and Labors of FRANCIS WAYLAND, D.D., LL.D. By his Sons, Francis Wayland and H. L. Wayland. 2 vols. New York: Sheldon & Co. President Wayland was a representative man of the last generation of New England ministers. He was a Baptist, but his influence reached far beyond his denomination; it was felt all over the land in our Academies and Colleges, and also in our various churches. His work on Moral Science has, probably, done more to shape the ethical views of educated persons, especially in the ministry, than any other work of its class. It drove Paley out of our colleges, and that was no slight achievement or benefit. He was one of the wisest and best college Presidents we have had, and did more good to the country than several of the Presidents in Washington. He was in several respects a very able man. Not so learned as many others, he was a clear, logical and independent thinker; yet he brought all his thoughts to the obedience of Christ. Great as a thinker, he was also intensely practical. His sermon on the "Apostolic Ministry" had a wide and, in some respects, a needed influence. He saw that we must have a ministry able to meet the wants of our whole population.

This Memorial is valuable as a collection of facts, and as setting forth all the main points in Dr. Wayland's career. It will be read with deep interest, and it ought to have a wide circulation. It is well brought out, and adorned with two excellent likenesses, one taken from a bust by Ball.

GENERAL LITERATURE.

Language and the Study of Language.: Twelve Lectures on the Principles of Linguistic Science. By WM. DWIGHT WHITNEY, Professor of Sanskrit in Yale College. New York: Scribner & Co., 1867. Professor Whitney has produced a work of great value; on the whole, we think, the best introduction to linguistic study in its general and comparative aspects. As much as is here contained ought to be taught in all our colleges on this branch of study; and though the work was not originally prepared for this object, it might be profitably used as a text-book. On the nature of language, its changes, its classification into groups with their characteristics, enough is said and well said. Few philological works are so free from conceits and fanciful theories. The author's theories are, in the main, sober and sound; nor does he hesitate to say when he can not arrive at certainty. On the relation of Thought to Language, he has some of the best statements we have met with; putting the matter about right. As thought must precede, it may exist without, language. The relation of the diverse tongues to the problem of the unity of the race is also carefully handled: thus p. 304: "Our general conclusion, which may be looked upon as incontrovertibly established, is this: if the tribes of men are of different parentage, their languages could not be expected to be more unlike than they are; while, on the other hand, if all mankind are of one blood, their tongues need not be more unlike than we actually find them to be." Besides the main discussions, there are many bits of curious lore, and there is much cute criticism, scattered through the whole book, making it entertaining as well as instructive.

The Three Holy Kings. With Photographic Illustrations. New York: Hurd & Houghton, 1868. The substance of this volume was prepared as a popular lecture, by a gentleman interested in such themes; and it is now published in a beautiful form, with six excellent photographs, representing the Journey of the

Kings, the Dream of the Kings, the Adoration, the Cathedral of Cologne, etc. The lecture itself is a simple and clear account of what is known or fabled about the Wise Men from the East, represented in legend as the Three Kings. It is a very interesting sketch, and a good example of what may be done in this way to popularize biblical investigations.

Literary Life of JAMES K. PAULDING, by his Son, W. I. Paulding. *The Bulls and the Jonathans*. By JAS. K. PAULDING. *Tales of the Good Woman by the Doubtful Gentleman*. New York: Scribner & Co. 3 vols. 1867. To be followed by two other volumes of Mr. Paulding's works. The Literary Life of Mr. Paulding, and also his political, social and domestic life to some extent, are well told by his son, and in such a way as to bring before the reader many interesting incidents in the earlier literature of our country. Mr. Paulding died in 1860, in the 82d year of his life, at Hyde Park only a few months after the death of Irving, with whom (and others) he wrote the *Salmagundi*. There has been a previous edition of most of his works, but it is quite out of print. Merely as a part of the history of our literature they should be preserved, but their wit and sarcasm, and their unquestionable general merits, will procure for them constant appreciation. The satire on England in the "John Bull" will be relished quite as heartily now as ever. This edition is very well got up, of course, in Mr. Scribner's hands.

Visions of Paradise. An Epic. By DAVID N. LORD. Vol. I. New York: D. N. Lord, 19 West Fourth street. 1867. In this Epic, Mr. Lord attempts a high theme, that of aiding readers "to juster and more cheering views than are generally entertained, of the life of the redeemed during the period between their death and the resurrection." The views he presents are Scriptural and sound; the grandeur and glory of God's material and moral Kingdom are vividly portrayed. Many of the descriptions and scenes show a high order of imagination, and a great facility in the use of poetical numbers. Different parts of the universe are visited, some that have never known the woes of sin and death, and the contrast with our own world is forcibly and clearly brought out. Without resorting to unlicensed fancies, the author has shown that there is abundant verge and room for the most varied conceptions as to the state, character and inhabitants of these distant spheres. And all that is imaginative is held in strict subjection to the grand truths and doctrines of revelation, which are every where introduced, and, in the notes, more fully illustrated. Mr. Lord shows that he has a large measure of poetic capacity, as well as cultivated scholarship. He gives a new interest to themes which are usually too vaguely treated; and, under the form of poetry, he teaches sound and everlasting truths.

Kathrina: Her Life and Mine, in a Poem. By J. G. HOLLAND. New York: Scribner & Co., 1867. 30th thousand in two months. If Dr. Holland's reputation is not heightened, it certainly will be widened by his new poem, which has taken such hold of the popular sympathies. And it has the characteristics, that appeal most strongly to the general mind and heart. It is a simple, yet an elevating tale. The power of woman's love, its highest and best power, in purifying man's ruder life, and leading even the doubter to faith, is the great theme, adorned by a wealth of beautiful illustrations, and inspired by a real and true Christian feeling. Whatever may be said of here and there a passage as too plain or prosaic, there is undoubtedly real poetic fire and genius running through the whole, and making it worthy of the popularity it has achieved.

The Lovers' Dictionary: A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses, and Dilemmas. Indexed with nearly ten thousand References as a Dictionary of Compliments and Guide to the Study of the Tender Science. New York: Harper & Bros., 1867. Stereotyped in London. pp. 789. With

two suggestive pictures. Out of the 671 poems in this unique collection, almost every body who is in need of such effusions can find something adapted to his mood and relations. The selections are copious, and include the flowers of English literature on this popular theme.

On Both Sides of the Sea: a Story of the Commonwealth and the Restoration. [By MRS. CHARLES.] This volume is a sequel to "The Draytons and the Davenarts," and has the well-known and admirable characteristics of the author of the "Schönberg-Cotta Family." It begins with the day of the execution of Charles, and ends in New England forty years after, at the time when King James had fled from England, and William of Orange was coming over. The tale is simply told; it has the flavor of those old times, and this is its charm. Few writers excel Mrs. Charles in the power of reproducing the past truthfully, giving its inmost spirit, especially in its religious traits, external and internal.

The Harpers have added to their "Library of Select Novels" a number of new works: *The Curate's Discipline*, by MRS. ELOART, a good and simple tale; *Crce* by BAHINGTON WHITE, transferred from the French; *Birds of Prey* by MISS BRADDON, in her well-known style; *Alec Forbes of Howglen*, a capital story well told; *Carlton's Year*; *The Waterdale Neighbors*; and *Mabel's Progress*. Not content with publishing the most popular *Monthly* and *Weekly* in the country, they have begun a new journal of fashion, *The Bazar*, profusely illustrated.

Mace's Fairy Book also comes from the Harpers; it is a series of *Home Fairy Tales*, by the author of the "Story of a Mouthful of Bread," and well translated by MARY L. BOOTH, who gave us last year a spirited version of Laboulaye's *Fairy Tales*. Mace's Book is also a capital one for the little folks, and beautifully illustrated.

The Huguenot Family by SARAH TYLER (Harpers) is an admirable tale, written in keeping with the times it portrays, and breathing a deep and healthful religious spirit. They also publish *The Brother's Bet*, by EMILIE FLYGARE CARLEN, an entertaining tale.

MISCELLANY.

Manual of Physical Exercises. By WILLIAM WOOD. New York: Harper & Brothers. Mr. Wood is a well known and experienced instructor in physical training; and this work, amply illustrated, gives all needful directions about gymnastics and calisthenics, rowing and sailing, skating and swimming, fencing and sparring, cricket and base ball, with rules for training, and sanitary suggestions. It is an excellent and sufficient manual, well brought out. It comes, too, opportunely; for all our young people need just such directions; and in our schools and academies this subject is receiving, as it deserves, special attention.

Engineers' and Mechanics' Pocket Book, containing Weights and Measures—Rules of Arithmetic; Weights of Materials; Latitude and Longitude; Mensuration of Surfaces and Solids; Trigonometry; Hydraulics; Steam and Steam Engine, etc., etc. 21st ed. Revised and enlarged. By C. H. HASWELL. New York: 1867. Harper & Brothers, pp. 663. A condensed manual, well got up and handsomely bound as a pocket-book. Its frequent editions attest its practical value. It has been adopted by the United States Navy and Treasury.

French's Elementary Arithmetic, also published by the Harpers, is one of the very best manuals for beginners, aptly illustrated.

Among the pamphlets received, we can only just refer to the *Inaugural Address* of President Harris of Boudoin College, a truly philosophical exposition and defence of Collegiate Studies; Dr. Duryea's eloquent *Commemorative Address* at Princeton, a stirring eulogy on the martyrs of the war; Rev. J. L. Diman's finished portraiture of the late Professor Dunn of Brown University; Dr. Samuel Osgood's Sermon before the Ancient and Honorable Artillery Co., Boston, a learned, just and patriotic discourse; also, a sermon by the same, with the quaint title *The Gospel Among the Animals*; or, *Christ among the Cattle*, earnestly enforcing the text, a "righteous man regardeth the life of his beast."

ART. VII.—THEOLOGICAL AND LITERARY INTELLIGENCE.

GERMANY.

Theologische Studien und Kritiken. 1868. Part I. Köstlin on Calvin's Institutes, its Form and Contents; a learned and able essay, showing the true place and importance of this great work. The editions of it have been "innumerable." Steitz, on the "Interpretation of the Words of the Lord," by Papias of Hierapolis, from the sources. Hollenberg on Bonaventure as a Theologian, an excellent sketch. Rüetschi, Exegetical Notes on the Proverbs. Laurent, The pluralis majesticus in the Epistles to the Thessalonians, contending that the "We" always means only Paul.

Zeitschrift f. d. historische Theologie. 1868. Part I. Paul Stark on John Kepler, and his Relation to his Swabian Home, 1596–1619. G. R. Sievers, Athanasii Vita Acephala, a Contribution to the Life of Athanasius. The article on Kepler brings out new facts in his life; it is a continuation of one in the same periodical in 1853, by the same writer. The article on Athanasius is able, and full of research. The Vita Acephala of A. was published by Maffei, at Verona, in 1738; it is called Acephala, because the Ms. has no head to it. It alters the received chronology as to A., putting his second return to Alexandria in 346, and thus necessitating a change in the date of the Council of Sardica, from 347 to 343. The whole Life is here extracted from Maffei, and the question is fully discussed.

Zeitschrift f. d. lutherische Theologie. 1868. Part I. Kubel, The Signification of Faith in the Old Testament. Riggenbach, The Object of the Epistle to the Romans. Paret, The Laws of Development in the Sphere of Faith. Metzger, Plato's Phaedon. Uhden, The Union in Prussia. Plitt, The Lutheran Church in Prussia. General Theological Bibliography.

Zeitschrift f. wissenschaftliche Theologie. Part III. 1867. Hilgenfeld on Dörner's History of Protestant Theology, on the Eagle Vision in Ezra (Book IV), and on the Gospel of Matthew, examined anew. Hanne, The Pharisees and Sadducees as Political Parties. Rönisch, Two Passages of Tertullian. Egli, on Hitzig's new commentary on Jeremiah, and on the Origin of the Amalekites (from Africa).

Jahrbucher f. deutsche Theologie. Parts 2, 3 and 4, 1867. Semisch, Paul in Corinth. Steitz, The Doctrine of the Greek Church on the Lord's Supper,—a continuation of this excellent and thorough essay, brought down to John of Damascus; Baxmann, A Poem on the first German Pope, Gregory V.,—in part conjecturally restored; Heberle (late Dean in Connstatt), The Eschatology of Servetus—an interesting sketch; W. F. Warren, of Bremen (now returned to this country), A Sketch of a New Arrangement of the Encyclopedia of Theology,

calling it Ecclesiology. Among the literary notices (always good in this periodical) is one on *Ecc Homo* by Dorner, who praises it highly in many respects, as a genuine English work, such as no German could have written; but says, in conclusion, very justly, that "the whole is left hovering in the air, if no more is given?" for there still remains the ethical problem, how Christ could make such claims, or how man could respond to them, if Christ be not more than man. The third and fourth numbers contain Holtzmann on the Jewish Idea of the Messiah at the time of Christ; Sack, on Apologetics, and its place in a Theological Encyclopedia, defending Schleiermacher's arrangement; Hamburger on the Importance of the Idea of the Heavenly (spiritual) Body in Theology, two articles; Diestel on Semler; Jäger, The Axioms of Systematic Theology; Lammert, The Cherubim of the Scriptures (symbolical only); Otto, the Apostolic Greeting, "Grace to you and Peace;" Hartmann, on Erhard Schnepff of Jena, one of the Württemberg Reformers.

Von Sybel's *Historische Zeitschrift*. 1867. L. Krummel, The Historians of the Hussite Movements in Bohemia; Baumgarten, History of the French Intervention in Spain, 1823; Van Norden, Ranke and Macaulay; S. Abel, The Coalition between Fox and North, 1783; Alexander Flegler, The Hungarian Historians—a condensed sketch of the different writers; E. Winkelmann, The Emperor Henry VI; Stockmar, Criticism on the Memoirs of Madame Campan; Mendelssohn-Bartholdy, The Oriental Policy of Prince Metternich; A. Gluckhohn, The Fall of the Crypto-Calvinists in Saxony, etc. In a notice of Greely's (printed Gruly's) *American Conflict*, the author is said to be the editor of the New York *Herald*, and an abolitionist.

The work of Klostermann, of Göttingen, on the Gospel of Mark, is highly praised as a candid and careful examination of the value of this gospel. Modern criticism is settling more and more into the conviction, that the Gospel of Mark is an original and independent work. Weisse, Thiersch and Retschl give it the precedence; Ewald, Weizsäcker and Holtzmann represent it as the truest record of the original facts. Klostermann, in the above work, finds a regular and simple plan in Mark; traces its origin to Peter, and contends that there can be no doubt that our Gospel is the same as that to which Papias refers.

Dr. Nitzsch's great work on *Practical Theology* is at last completed by the publication of the second part of the third volume, on the Constitution of the Evangelical Churches.

A new theological periodical, devoted exclusively to the Old Testament (*Archiv für Wissenschaftliche Erforschung des Alten Testaments*) has been started at Jena, edited by Dr. A. Merx. It looks for articles "from France, England and North America," as well as from Germany. Its first part opens with an essay on the Semites, by Dr. Fürst, and has other contributions on the History of the Family of Levi, on the Book of Job and the Writings of Solomon, with a translation of the Arabic Version of the Minor Prophets.

There are now twenty daily newspapers in Roumania. Nearly all of these have a very limited circulation; that of the official organ, the *Monitorul* is 4,000 only, while all other papers put together do not sell more than 10,000 copies a day. The organ of the Reds is the *Romanul*; of the Conservatives, the *Independența Română* (which is printed in Rouman and German), the German lithographic sheet called the "Rouman Correspondence," the anti-Jewish *Trompetta*, and the *Gazetta de Jassy*; and of the Moldavian separatists, the *Moldava*. Of these the first four are published at Bucharest and the others at Jassy. There are also several local journals, two of which are published at Jassy, five at Bucharest, three at Galatz, and one in each of the district capitals.

The Austrian clergy list includes 1 patriarch, 4 primates, 11 archbishops, 58 bishops, 12,863 priests, and 539 clerical professors. There are also 720 monasteries, with 59 abbots, 45 provincials, 6,754 priests, 645 monks, 210 novices, and 1,917 lay brothers. The convents are 298 in number, with 5,197 nuns. The total revenues of the church amount to 19,639,713 florins.

Professor Jones, of Berlin, recently delivered at the Church Diet at Kiel, a lecture on Justification by Faith in Christ. It had some special bearing upon the ground recently taken by Hengstenberg in his *Evangelische Kirchenzeitung*. It is an able production, and we are promised a translation of it for the next number of our REVIEW.

Andreas Thiel has edited in an excellent style the first volume of a new and careful edition of the *Genuine Epistles of the Roman Pontiffs*, from Hilary to Hormisdas, A. D. 461-523. It is a work of research, edited from the best texts and codices.

J. K. Erben published in 1865 at Prague the first volume of the Works of John Huss in the Bohemian Cseskish language. Huss's Latin writings were published partly at Nuremberg in 1715, and partly at Vienna in 1855; the latter edition is said to be poorly edited. Some of Huss's Bohemian writings, viz. the *Postilla*, appeared at Nuremberg in 1563 and 1592. But Erben's edition is much more complete. It contains his "Exposition of the Faith," a treatise on "Simony," and the "Postilla" to the Gospels. Extracts from it are translated by Wratislaw in the *Journal of Sacred Literature*, Oct. 1867.

Dr. Titus Tobler's *Bibliographia Geographica Palestinae* contains an account of over fifteen hundred works on Palestine, from the third century to the present time; 384 have been published during the present century.

Dr. Jacoby has recently brought out a work entitled *De Leibnitzii Studijs Aristotelicis*, in which a brief tract of Leibnitz is for the first time published. It is headed "In quibus Aristotelis philosophia probanda vel improbanda sit."

There has been published, at Stuttgart, an account of the periodical literature of Germany. Its statements may be thus summed up:—Periodical publications are issued, in—Anhalt, 12; Baden, 85; Bavaria, 348; Brunswick, 15; Bremen, 21; Hamburg, 50; Hesse (Darmstadt), 87; Lichenstein, 3; Lippe-Detmold, 3; Lübeck, 7; Luxemburg, 5; Mecklenburg-Schwerin, 48; Mecklenburg-Strelitz, 6; Oldenburg, 27; Austria (Oesterreich), 351; Prussia, 1,471—divided as follows: Old Provinces, 1,083; Frankfort-on-the-Main, 32; Hanover, 117; Electoral Hesse, 32; Hesse Homburg, 7; Hohenzollern, 4; Schleswig-Holstein, 48; Lauenburg, 2; Nassau, 46; Reuss-Greiz, 3; Reuss-Schleiz, 11; Kingdom of Saxony, 266; Saxe-Altenburg, 8; Saxe-Coburg-Gotha, 17; Saxe-Meiningen, 16; Saxe-Weimar-Eitenbach, 25; Schaumburg-Lippe, 1; Schwarzburg, 8; Waldeck, 6; Württemberg, 189; the German Cantons of Switzerland, 236; Esthonia, Livonia, and Curland, (belonging to Russia), together, 16; altogether, 3,241 periodical publications, 747 of which are political, 2,210 non-political, and the remainder of a mixed or general character. Besides, there are a good many periodicals published in the German language beyond the limits of Germany proper and German provinces close to it, as in France, England, and the United States.

The first part of Dietz's *Dictionary of Luther's German Works* has been published. It is very carefully prepared, and contains many words which Grimm has not at all, or of which he says that they are not found in Luther. Among the latter are, *anmassen*, *armbrust*, *aujenschein*, *behagen*, *beuligen*, etc.

A correspondent of *The Publishers' Circular* in Bremen sends the following communication concerning Lucas's German and English Dictionary: "The most scientific and elaborate German and English Dictionary ever published is, without doubt, that of Prof. Lucas of Bremen. It was commenced as long ago as 1853, and has been published in instalments to subscribers from that time down to the present. The English-German part has been completed, and the German-English part will probably be completed by New Year's, 1868, as only two instalments are wanting, and the work is now nearly to the end of the letter T. What distinguishes Prof. Lucas's German and English Dictionary from all others of the same class is its great scientific value. There are seventy distinct disciplines (or arts, sciences, trades, &c.) which the author has constantly had in view. The elder English poets, such as Spenser, Shakespeare, and their successors, are frequently quoted; and the English language has for the first time opened its treasures to the Germans. The same may be said of the German language. The present state of science in Germany has found its expression in a dictionary which will, in time, become of great value to the English and American scientific world. In the department of theology, for example, there is no dictionary which so faithfully interprets the theological phraseology of the divines of Germany as this work. Indeed, we do not know of another which has made this a specialty."

Herr Francis Henry Stratmann, of Krefeld, has published the fifth part of his "Dictionary of the English Language of the Thirteenth, Fourteenth, and Fifteenth Centuries," extending from *monscipe*, dignity, honor, to *schade*. The book has not yet received the notice that its value and usefulness deserve; for no such careful collection of our early words, with the inflections collected under each base, has not yet been made by any Englishman. Mr. Stratmann just fills up the gap in lexicography between Bosworth's Anglo-Saxon Dictionary and Richardson's English one; and it is in this transition period of 1200—1500 that the history of the formation of the English is to be sought.

RUSSIA.

Ephremova, *Materials for the History of Russian Literature*, pp. 216.—The *Collected Works of Ostrowski*, 4 vols.—M. Pogodin, *The Life and Writings of Karansin*, 2 vols.—Dobronzawow, *Sketch of Russian Church History*.—A *Collection of Documents upon the Latin Polish Propaganda against the Russian Faith*. Wilna, 1866.—Slutschewski, *Russian Life from the Standpoint of Aesthetic Criticism*.—Schtschebalski, *History of West Russia*.—Karpow, *History of the War between the Russians and the Poles with Lithuania, in the Years 1462–1508*.—Istvanli, *History of Hungary, 1409–1606*. Vol. I.

HOLLAND.

The unveiling of the statue of Vondel at Amsterdam was recently celebrated with great pomp. A correspondent writes to the *Independence Belge*: "Vondel makes the most remarkable figure in our literary history. He is at once our Milton, our Dante, and our Corneille. The foreigner who, if he has heard the name of our poet can scarcely know his work; may, from a single fact, form an opinion of his merit; Vondel's tragedy, 'Gysbrecht van Amstel,' has maintained its place on the Dutch stage for the last two hundred and twenty-nine years."

DENMARK.

J. Vahl gives an account of the religious journals of Denmark in the *Literary Churchman*, London. The oldest paper is the *Danish Church Journal* (Dansk Kirketidende), established in 1845, a weekly sheet; a defender of the "radical" opinions of Bishop Grundtvig. The "Broad Church Party" has a

journal, the *Evangelical Weekly Paper*, since 1853; polemical against the former, theological and not popular. A "liberal church paper" is the *Monthly Church Journal*, intended for the laity. The *Universal Church Journal* is published twice a month; it advocates the intercommunion of the Danish and Anglican churches. The *Church Messenger* began in 1867; it is an organ of the Greco-Danish missionary society, which is about to send Dean Block as a missionary to the Turks. The *Home Missionary Journal*, edited by Beck and Clausen has 6000 subscribers, the largest number of any journal; its tone is practical and devotional. The *Messenger* is the devotional organ of the Grundtvigian party. Another practical journal is the *New Christian Gleaner*, published quarterly since 1838. The *Theological Journal* (Theologisk Tidsskrift) was published at Copenhagen from 1837 to 1857. It contained elaborate theological essays. Since its discontinuance such essays are for the most part published in the weekly journal of the Danish National Church. A *Periodical of Foreign Theological Literature* has been published quarterly since 1833, with aid from the Government. Its translations are chiefly from the German.

In Sleswick there are two religious journals; one, *Elas*, is devoted to missions; the other is a Moravian *Missionary Magazine*, monthly. The Roman Catholics publish twice a month the *Scandinavian Church Paper*; the Moravians, *The Star of Scandinavia*; the Baptists, *The Evangelist*; the Lutherans, *A Voice in the Wilderness*. A Mr. Sommer, who perambulates Denmark, preaching polygamy, sinlessness and anti-trinitarianism, is editor of *The Pilgrim*.

SWITZERLAND.

Theological Schools in French Switzerland. From a correspondent, now in Switzerland, we have received some facts and statistics about the Theological Schools among the French-speaking population:

The Faculty of Theology, of the National Church, in the Academy of Geneva consists of the following Professors: M. Manier, Dean and Professor of Hebrew; Chastel, Professor of Historical Theology; Bouvier, of Practical Theology; Oltranare, the Exegesis of the New Testament; Coughard, Dogmatic Theology, Ethics, etc. The number of Students averages about 80. The course is four years.

The Faculty of the Oratoire, Free Church, at Geneva, consists of Professors Merle d'Aubigné, in Church History; Pronier, in Dogmatics; Scharpe and Craner, Old Testament Exegesis; Tissot, History of Doctrines, etc. Students about 50.

At Lausanne, the Faculty of the National Church consists of Prof. Dafournet in the Old and New Testament Exegesis; Wullemies in Practical Theology; the chairs of Dogmatics and Ecclesiastical History are vacant. The Students number some 15.

The Faculty of the Free Church at Lausanne consists of Professors Chappuis, in Dogmatics and the Exegesis of the New Testament; Berdez, Old Testament Exegesis; Clement, Practical Theology and New Testament Exegesis; Vignet, History of the Church and its Doctrines; Astié, Philosophy and Symbolical Theology. The Students number 60.

In the canton of Neuchâtel the Faculty is chosen by the Synod of the canton (12 pastors and 18 representatives of the Church, including two representatives of the government, one a pastor, the other a layman; further than this the Faculty is independent of the State). The Faculty now consists of the following Professors: Professor Godet, so well known by his commentary on John's Gospel, who teaches Dogmatics; F. Bouvet, Old Testament Exegesis; and A. F. Diacon, Church History. The number of Students is 23. The Students remain at Neuchâtel two years, and then spend a year at some German University or French Academy, (Montauban or Strasbourg), after which they are examined and consecrated.

In this connection we may also give, from the *Annuaire Protestant* (1867) the statistics of the Protestant Faculties of Theology in France.

Montauban has seven Professors: Jean Monod, Dogmatic Theology; De Felice, Evangelical Ethics; Montet, (Dean), Church History; Sardinoux, New Testament; Bois, Hebrew; Pédézerat, Latin and Greek Literature; Nicolas, Philosophy. It has 42 students of Theology, and 29 in Philosophy.

The Faculty of Protestant Theology at Strasbourg has six Professors: Bruch, Lutheran Dogmatics and New Testament; Richard, Reformed Dogmatics; Reuss, Sacred Criticism; Schmidt, Church History; Colani, Sacred Eloquence; Lichtenberger, Ethics. There are 46 students of Theology.

There is also at Strasbourg what is called the Protestant Seminary, containing, besides the above, nine Professors: Baum, Practical Theology; Cunitz, Interpretation of the Old Testament; Hasselman, Greek Literature; Stahl, General History; Reussner, Latin Literature; Colani, Philosophy; Scherdlin, Elements of Hebrew; Kienlen, the German Language. In its literary section it has 30 students.

In 1862 Dr. Ceriani, librarian of the Ambrosiani at Milan, published the first volume of *Monumenta Sacra et Profana*, from the Ambrosian codices, containing, among other treatises, the beginning of the so-called "Ascension of Moses." The manuscript consisted of eight parchment sheets, probably from the sixth century. It is a *codex rescriptus*, being written over with prayers and sermons; but the original has been deciphered. The work is in Latin, a translation from the original. It has recently been edited by Dr. Volkmar of Zurich, who assigns its origin to A.D., 136-138. It contains a prophecy of Moses as to the future of Israel, and a statement, harmonizing with that of Jude, verse 9, as to the dispute about the body of Moses between Michael the Archangel and Satan.

FRANCE.

Renan, in the 13th edition of his *Life of Jesus*, recently published, has changed his statements in respect to the Gospel of John. He now says: "The fourth Gospel is not the work of the apostle John. It was attributed to him by one of his disciples about the year 100. The discourses are almost entirely fictitious; but the narrative portions embody valuable traditions, going back, in part, to the apostle John."

The *Bulletin Theologique* is published quarterly, edited by E. de Pressensé, and is intended to be more strictly theological than the *Revue Chrétienne*. The articles for 1867 are able, and enter into the heart of present discussions. Pressensé has two long articles on Redemption, with a defence against those that have assailed his positions; he represents the work of Christ as an obedience, and his sufferings as incidental, not penal; and he denies the doctrine of the two natures in Christ. Dörner on the Dogmatic Principle of Luther's Reform, two articles, is a translation from the author's History of Protestant Theology. Ducros, The Conclusions to be derived as to the Nature of Christ from the Institution of the Lord's Supper, as related in the Synoptic Gospels. A. Sabatier, Religious Life and the Scientific Spirit. C. Malan (file), The Supernatural Origin of the Christian Idea, two articles. Tischendorf, The Authenticity of our Four Gospels, in reply to Rumpf in the *Revue de Théologie*, Strasbourg,—a valuable treatise. E. Le Savoureux, The Hebrew Text of the Old Testament. "Bulletins" on the recent German, French and English Theological Works, are prepared by competent hands.

M. Louis Ménard has published a French translation of all the writings ascribed to Hermes Trismegistus, with an elaborate essay on their origin. He considers them the product of pagan speculation, as modified and expiring before the might of Christianity; a three-fold strand of thought runs between them, spun from the Greek, Egyptian and Jewish minds, to which they

owed their rise. They were not much thought of by the early Fathers of the Church, with the exception of Lactantius, who said, "Hermes has discovered nearly the whole truth, I know not how." The drawback, so far as scholars are concerned, to M. Ménard's translation, is that he does not give the original text of these curious compositions.

The Imperial printing office in Paris has just completed a splendid edition of one of the oldest and most interesting specimens of Persian literature: the Mantic Uttæer, or "The Language of the Birds," a religious and philosophical poem by Farid Uddin Attar. The volume comprises the Persian text and a French translation by M. Garcin de Tassy, the learned professor of Hindustanee at the Imperial Library. The perusal of the valuable notes which accompany the translation may convey an idea of the immense labor of such a task, and the years of patient investigation it has cost the distinguished translator. Nothing certain is known as to the time of the Persian poet's birth, which, however, is supposed to have occurred about the year 1119 of our era; in which case, since his death is presumed to have taken place in 1259, he must have lived to the age of one hundred and ten, when he lost his life by violent means at the taking of Nishapoor by Jenghis-Khan. A few years ago M. Nicholas de Khanikoff, formerly Russian Consul-General in Persia, discovered an epitaph on a monument erected to the memory of the poet outside the town of Nishapoor. It was with great difficulty he obtained a copy of it, the prejudices of the natives rendering it a dangerous task to be seen taking one. This valuable and curious document which M. Garcin de Tassy has published for the first time, and translated in his preface, dates from the reign of Abu-I-aze-Hussein, who died about the year 1506 of our era.

Annales de Philosophie Chrétienne. 1867. JULY. M. Schoebel, The Mosaic Authenticity of Deuteronomy; M. de Barral, The Natural and Primitive Food of Man; Griveau, on Fénelon and Bossuet, eleventh article; Abbé Thénoy, The Incarnation of Christ; H. de Charency, on the American Languages, Pirindi and Ochormi; a letter by the Archbishop of Malines on Traditionalism; Count de la Ferrière, French documents in St. Petersburg; Jaquemot, on the Abbey of St. Denis; a newly discovered hymn of Fortunatus in honor of St. Martin, Bishop of Tours—a valuable relic. AUGUST. A continuation of Schoebel on Deuteronomy; Documents pertaining to the Discussion in Canada of the question about Christian and Classic Studies in the Schools, etc.; State of the Excavations in the Palace of the Cæsars on the Palatine.

The Statistics of Public Charities in France, from 1851 to 1861, are published in the 15th vol. of the *Statistique de la France*. Arsène Houssaye's *Life of Leonardo da Vinci* is announced; also the 6th vol. of Ternaux's *History of the Reign of Terror*; a new edition of Sainte Beuve's *History of Port Royal*; and the last vol., the 17th, of Michelet's *History of France*, on Louis XVI.

The Imperial Library in Paris has recently received several important donations. The Emperor has presented it with the original manuscript of Humboldt's "Cosmos." The Empress has sent a Hebrew Old Testament, written on vellum. From the Société Asiatique the library has received three hundred and twenty-four manuscripts in Tamul, written on plain leaves; a manuscript in the language of Thibet; a Sanskrit manuscript in the Devangari characters, and valuable papers once the property of M. Ariel, a French agent in the East Indies. Dr. Clot Bey has sent eighteen manuscripts in Arabic and Turkish, and twenty-three others in Arabic alone. From M. Barbier de Meynard the library has received a copy of the treatises on geography of Ibn-Khordad-Bey, of which only one other copy exists, in the Bodleian; from M. de Saulcy, fragments of the Babylonian Talmud; and from M. Marchegay, an inventory of the furniture and books of Marie de Bretagne, who was abbess of Fontevraud in 1477.

The New Englander.

Editors: GEO. P. FISHER, TIMOTHY DWIGHT
WM. L. KINGSLEY.

THE NEW ENGLANDER is published quarterly in New Haven, Conn. It is not an exclusively Theological Review like the *Bibliotheca Sacra*, *The American Presbyterian and Theological Review*, or the *Princeton Review*. For twenty-five years it has been a recognized exponent and defender of those views respecting politics, public affairs, education, social improvement, religious doctrine and life, which have given character to New England. It has, also, from the first, included in its plan the discussion of questions of public interest in literature, science, and philosophy.

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THE AMERICAN
PRESBYTERIAN AND THEOLOGICAL REVIEW,
FOR 1868.

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The *Presbyterian Quarterly Review*, published in Philadelphia from 1852, and *The American Theological Review*, published in New York from 1859, were united in January, 1863, under the title: *The American Presbyterian and Theological Review*. Its present editors are Professor Henry B. Smith, of the Union Theological Seminary, and Rev. J. M. Sherwood, aided by the Rev. Albert Barnes, of Philadelphia, and Professors R. D. Hitchcock, and J. B. Condit.

This *Review* was recommended by the General Assembly of the Presbyterian Church, Philadelphia, 1863, in the following terms:

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